VOLUME 26 No. 1 JANUARY, 1920

Rev. M. M. Kilpatrick Dec 19
655 So. 6 St.,
8) San Jose, Calif.

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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FRANK J. BOYER, Publisher, Reading, Pa.

The Bible League of North America

An Organization Formed to Promote a True Knowledge of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES

THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

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2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man,* "The works that I do, shall ye do, and greater works shall ye do." (John 14:12.)

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"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3:26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6:4-10.)

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26 JANUARY, 1920 No. 1

A Word To Our Friends

WHEN we printed the paragraph last month referring to the trials of the publisher in these times we could not possibly forsee the experiences awaiting us in the issuance of the very next number! The simple fact of the matter is that the effect of the printers' strike—the final paroxysm, we hope— created a condition that was very aggravating, to say the least! As a consequence the January issue is late. We sincerely regret this.

We hope this is the last time we shall find it necessary to apologize for the lateness of mailing an issue, and we take this opportunity to thank our friends for their patience and good will! We are in the publishing business more than 30 years and may frankly say the experiences of the last year have been the most discouraging of all the years. But the outlook for the future brightens and we feel warranted in prophesying that we will be able to mail the CHAMPION on time hereafter! So mote it be!

The crisis was beyond our control and we were not a party either directly or indirectly to the controversy. It is our earnest hope the fanatical pranks of agitators may soon be taken at their face value or that they may surrended themselves to sober thought and better judgment and permit us now to carry on in the even tenor of our ways!

"May we not" take this opportunity to urge our friends who have not yet renewed their subscriptions to the BIBLE CHAMPION to save us the expense and labor required to mail them another notice of expiration, and send us their renewal at once. Do it Now—while you think of it. We believe you will render us this consideration.

It always did take money to publish a magazine. The cost of production is greatly increased, and the end is not yet. If all our patrons would get the habit of looking at their address labels regularly a great deal of labor, and also of expense, would result. If your renewal was sent in before expiration we would be saved the necessity of sending a notice of expiration. The cost of a remittance before expiration is no greater than after expiration. Think it over! We ask your coöperation.

Please Note that your address label will always show you just to what month your subscription is paid. If you see Dec19 after your name it means your subscription expired with December, 1919, number. The same reading holds good for any other month.

Again, "May we not" have your coöperation to at least the extent that your Renewal will be mailed us promptly—Now! Thanks!

Especially during the last month many of our friends, in sending in their renewals, sent along several—some a goodly number—of new subscribers secured; some by showing a copy to their friends, others by making mention of the CHAMPION at Ministers' meeting and other gatherings! Many thanks to these friends. May their tribe increase! This is a practical way to show appreciation!

We wish all our friends Prosperity in their undertakings, Wisdom in their work, Friends for their fireside, and the blessed consciousness of the presence of their Best Friend in every time of need!

THE PUBLISHER.

The Arena

Genesis and Science

PROFESSOR G. FREDERICK WRIGHT, LL.D., F.G.S.A.

SO remarkable is the co-ordination between the inferences of science and the statements of Genesis, that they lead such a competent and cautious geologist as Professor J. D. Dana to pronounce it utterly unexplainable except on the theory of the Divine Inspriation of the author of Genesis. The following is his emphatic language, written shortly before his death:

"Geologists vary much as to their views on this chapter (Gen. 1.); and some will take it literally, affirming that it is a mere fable, no better than other fables in history. We would ask of all such (as well as the nature-doubting exegete) a reconsideration of the question; and if they have doubts with regard to the authenticity of the Bible itself, they may perhaps be held, after a fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize that in this introductory chapter its divine author gives the fullest endorsement of the book which is so prefaced."

The facts upon the scientific side, as stated by Professor Dana, are as follows: According to a combination of evidence which cannot well be disputed, the stages of the world's development have been these:

"1. When the material elements of the universe were first brought into existence, they were diffused and formless, that is, they were not collected to form the suns and planets and satellites, which now in such majestic circles wheel around each other in space. The nebular hypothesis is already a doctrine of science.

"2 One of the first results of the collecting together of this diffused nebulous matter would be the creation of light, which, like heat and electricity, is nothing less than a mode of motion.

"3. There is no reasonable doubt that the earth was at one time a molten mass, with a temperature of 2,000 degrees above zero, and hence for a long time, until the surface of the earth should have cooled down to a temperature not greater than 600 degrees above zero, there could have been no water upon it, and it must have been surrounded by a cloud of vapor of immense thickness and density, which would have been broken up and removed only after the lapse of untold ages.

"4. The appearance of plants upon the earth preceded that of animals. This is proved both by the nature of the case and by weighty positive evidence: (1) So far as is known, animals are not able directly to assimilate mineral matter. Animals are either compelled to feed upon plants or upon one another; while plants draw their nutriment directly from the earth and air. (2) Plants will also endure a much higher temperature than any known animals. Some forms of plant life will even survive a temperature of 220 degrees above zero, that is, they would not be destroyed by boiling water. (3) Again, the lowest forms of animal life (certain rhizpods) exhibit such marvelous attributes of instinct and choice as to separate them at once from all forms of plant life. Every argument, therefore, in support of the general fact of evolution in nature, points to the origin of plant life before that of animal life.

"4. In the earliest known sedimentary rocks, namely, the archæn formations of Canada, there are extensive deposits of graphite, or black lead. Now it should be remembered that this, though called "black lead," is not lead at all, but pure carbon, or coal, and the probability that it is of vegetable origin, like other coal, is very great. It is true that distinct remains of plants have not yet been found in archæan rocks; but these rocks have been so metamorphosed, or changed by heat, that all direct relics of distinct forms of plant life must very clearly have been destroyed. Still, in Rhode Island and in Worcester, Mass., this so-called black lead is found so related to the coal deposits of that vicinity that there can be little doubt that it is itself transformed coal. Thus the evidence is cumulative and well-nigh irresistible, that plants were created before animals.

"5. The order in which the various forms of animal life have appeared on the earth is as follows: The sea was first peopled with animals not having a back-bone, such as the various kinds of shell-fish. Fishes with a back-bone came next. After fishes, the next order of animals which appears in geological strata are Amphibians, which, like the frog, can live both in the water and out of it. After the Amphibians come the Reptiles, or creeping things. So numerous are the reptiles in this age, and so remarkable are their size and shape, that a whole geological period before the introduction of the class of animals with which man is most closely allied is called by Agassiz, the Age of Reptiles.

"As to the date of the origin of Birds, the scientific evidence is somewhat indeterminate; but there can be little doubt that their advent preceded that of the earliest mammals. The Mammals are those animals whose young are born alive and are suckled by their mothers.

The earliest of these, however, like the opossum and kangaroo, are not true mammals, since their young are not able to move about independently of their mothers, but are carried about by them in a pouch until partially grown. True mammals, like the horse, the dog, the cat, and the ape, appear only at a much later age, closely bordering upon that of Man. Without question, man is the last of this series, and fitly closes the developing scheme of natural creation as unfolded to us in the leaves of geological record."

Such, upon the scientific side, is the line of the parallel with which the story of creation in Genesis is to be brought into comparison. The question at issue is, Is the parallel between the two records such as to exclude chance and to compel us to acknowledge the presence of design? The more closely one studies the problem, the less can he be satisfied with any theory that rules out the idea of design in this parallelism. It could not have been a matter of mere chance that a writer should describe the order of creation so nearly in accordance with the discoveries of modern science.

In proof of this statement, let us bring the Mosaic line of the parallelism briefly before us.

1. According to Genesis the universe was brought to its present condition not instantaneously but by progressive stages, corresponding in a remarkable degree to the actual order as inferred by modern science. In the first place, it is surprising that, in the unscientific age in which the book of Genesis originated, a writer should have spoken of the creation of light as taking place before the creation of the sun and moon and stars. But this corresponds with recent discoveries of science which have ascertained that light is the result of chemical action, and so must really have been one of the earliest accompaniments of the creative and developing process, and must have long preceded that segregation of matter which constitutes our globe and the solar system.

2. But the second stage as mentioned by Genesis speaks in remarkable terms of the formation of a firmament subsequent to the formation of light, and previous to the appearance of dry land,—a firmament separating the waters below from the waters above. It would be difficult to choose a brief statement of the case which should more happily express in phenomenal language that stage of creation, brought into view by modern science, in which the nebulous matter became localized, and segregated into revolving systems, such as the astronomer now delights to study. But, according to the writer of Genesis, as well as according to the dicta of science, all this was preliminary to those physical conditions which would render possible the existence of organic life.

3. According to Genesis, the third stage of progress was marked by the appearance of dry land. Upon the third day, also, close upon the appearance of dry land, occurs the beginning of vegetable life, in which the characteristics by which a living species are distinguished from an organic substance are most clearly stated. Inorganic matter has no inherent power of reproduction. But the writer of Genesis describes a living species as one whose seed is in itself, yielding seed after its kind.

4. The fourth grand stage in the creative plan as described by the writer of Genesis relates to the establishment of days and seasons upon the earth, through its relation to the sun and moon. They are then set in the firmament to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. Up to this point we may suppose, from scientific data, that there was no darkness upon the earth; that, though the earth was surrounded by clouds, they were luminous clouds, everywhere shining, like the aurora of the North, from the electrical disturbances, which then must have been abundant. The plants of the coal period were not necessarily dependent upon either the light or the heat of the sun. It is only the higher forms of plants and animals that are especially adapted to this periodicity in the return of both heat and light which characterize the present order of things. When the earth's swaddling-bands of clouds was all one blaze of electric light, the sun did not divide between the darkness and the light, and the moon and the stars did not rule over the night. This turn to the meaning of the words seems fully justified by the frequent repetition of the object for which the sun and moon and stars were "set in the firmament" (v. 17). This was to be for signs and seasons and

days and years. This they could be only when they became visible from the surface of the earth.

5. The fifth grand stage marks the introduction of such animals as swim in the water and fly in the air. Here, too, though the general correspondence with scientific inferences is marked, we are not compelled to suppose that every class of winged fowl and every class of sea monster were actually brought into existence during that period; for, in so brief and so summary an account, we should naturally expect that some things of the same class would be referred to by anticipation.

6. The sixth stage, according to the writer in Genesis, brings us to the introduction of those forms of life most closely connected with man, namely, the cattle and beasts of the earth. Here, also, was the appropriate place to mention the creeping things, since the age of reptiles is joined so closely to that of the mammalian forms of animal life. For brevity's sake and completeness, they are referred to by retrospect, in order, so to speak, to glean the field as the higher forms of fish are referred to by anticipation in the account of the fifth day. It is a capital error to impose upon so rhetorical and brief an account as this a literalism of interpretation which would befit only an extended scientific treatise. It is only in general outline that correspondence can be expected. Language does not permit all truth to be compressed into a single paragraph.

The Origin If the First Man; Christ the Greater

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

THE readers of the BIBLE CHAMPION may possibly congratulate themselves that at length they have reached the last of this long series of articles on the Origin of the First Man and the Collapse of Evolution. There have been in all thirty-two articles extending from December, 1914, to the present issue.

The writer has had in mind, first and last, two objects: the disproof of all materialistic-naturalistic theories concerning the origin of the human race; second, on scientific, philosophical and theological grounds the presentation of evidence as to the reasonableness of Bible revelation regarding every phase of the subject under discussion.

The line of discussion was as follows—we began with an examination, chemically and biologically, of the simplest and smallest elements and of life organisms; from several points of view, and in six different articles there were shown the follies and delusions of the transmutation theory; the disagreements among evolutionists themselves were shown to be such as to discredit the theories of Darwin, Haeckel, Spencer, and other leading evolutionists; the opinions of many eminent scientists and philosophers were found to be antagonistic to the theory of evolution. The prehistoric peoples in Europe, Asia and America, were shown to be such as not to allow of the low condition of humanity at its start, nor the slow development of those primitive peoples in the time allowed by the sciences of archaeology, geology and biology; the unity of the human race was shown to be in no way favorable to the theory of evolution, but in every way adverse to it.

The Ice Age, under examination proved to be such as to forbid the great antiquity of the human race that had been demanded by evolutionists. Five of the last papers have been devoted to the evidence that there is a personal Being in the universe, capable of creating the first man, and that He did create and endow him with a body and mind, no less perfect than those of people living in the twentieth century.

The present paper has to do with the specific manner or method of bringing the first man into existence, a subject that has been much speculated upon among scientists and philosophers. We shall mention those methods only that involve a supernatural factor, for the reason that the voice of chance—advocates, and that of materialistic-naturalists, in many ways—have been put to silence.

One of the several theistic hypotheses, of man's origin is this, that Jehovah-

Elohim appeared somewhere on earth, in a place, as well in Eden as in any other place, and then and there transformed some animal of high order into man; that is, there was an animal one moment, a man the next. It is claimed that this could have been done in one of two ways: First, the Creator could have spoken a word, or have given a command that would be followed by an immediate transformation; Second, He could have selected an animal that somewhat resembles man; then could have increased the size of the skull and brain, could have shortened the arms, could have changed its feet-like hands into real hands, and its hand-like feet into real feet, and then have given to this new transformed creature ability and disposition to stand upright, to think and talk.

This theory at first thought may seem to have some merit; it certainly involves a supernatural act, as much so, indeed, as would any other transaction of the Creator. Professor Dana, an advocate of theistic evolution, seems to have had some such in mind when making this remark:

"While admitting the derivation of man from an inferior species, I believe that there was a divine creative act at the origin of man and that the event was as truly a creation as if the change had been from earth, or inorganic matter, to man."

But on second thought, such transformation from an anatomical point of view seems grotesque, if not repulsive, and therefore with good reason it has been in very poor standing among scientific and thoughtful people. Another hypothesis that theistic biologists might adopt, is this, that the Creator took a handful of earth, converted it into living bioplasts, like those that are now building every part of the human body, and then commissioned them to do the work they have been doing ever since in building the bodies of living things, and that instinctively they formed the body of the first man without any further interposition on the part of the Creator, except, the breathing into the completed body, the breath of life, which could not have been done by the bioplasts but must have been done by the Giver of all life.

That the Creator could have brought into existence a number of bioplasts, (as for that matter, only one living germ or monad in which was involved humanity would have been needed), and have commissioned, them or it, to build the first human body, is not from a biological point of view, an altogether unreasonable hypothesis.

But this bioplasmic method is clearly unlike the story of man's creation found in Genesis, and while one is at liberty to propose any number of conjectures or hypotheses, yet, before they can inspire confidence to any considerable extent, in an evangelical Christian mind, they must be shown to be in harmony with the revelations of the Bible, and also not at variance with established facts of nature.

And, besides, this method of forming man seems too round-about and complicated to entitle it to serious consideration. Still another hypothesis, somewhat less complicated than the preceding ones, indeed with scarcely any complications at all, is, that man without the aid of animal, bioplast, or monad was an out-and-out and instantaneous creation. If this were the case, there was a moment when man was not. The Creator interposed, and the next moment, as if by magic, man was. "At the nod of His will, noiseless and gentle, out of nothing, He made all things and man."

This hypothesis appoaches quite closely to the Bible record; it introduces the supernatural factor, and is in harmony with other creative acts. (Gen. 1:3, 6, 9, 11, 14, 20, 24.) It has also, this measure of scientific support, that the first appearance of any new species always has been eruptive and unexpected. Geology gives no other report; but why it is always eruptive is a question for which atheistic science has no answer.

This theory, however, does not quite harmonize with the Bible record, and for that reason, if for no other, intelligent orthodox believers, who hold that the revelations of the Bible when rightly interpreted, and the disclosures of science when firmly established, are never in conflict, are in no haste to accept views that are, in a measure, destitute of Bible support, though some theologians may have pronounced in their favor, and though they have scientific support.

The remaining theistic method of originating the first man is the one recorded in the Bible. It has the best features of all other possible hypotheses and is largely freed from those that are objectionable. The brevity of the announcement is one of its several remarkable features.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7, R. V.)

Associated with this narrative, is an incidental feature or two that may well arrest attention. This Bible method of man's creation is essentially eruptive, not evolutionary. Nor is it at all a chance procedure. The language, literally interpreted, implies that the Creator did what Sculpture-Artists, at the outset of their work, usually do. He made a model from the soil of the earth and when it was completed, said to it, "Become bone, and flesh, and blood." And there was an instantaneous change from lifeless clay to a living person, to which naturalism can interpose neither a rational nor scientific objection; for all radical chemical changes are instantaneous, such as the change of dead matter to living, and of living matter to that which is dead. To this law, the transformation, or translation, of man's body on the last day of the present dispensation, as we are told, likewise will conform; the change taking place "in the twinkling of an eye." (1 Cor. 15:52.)

This, also, is of interest, that sometimes when Christ wrought miracles during His incarnation He employed media that were at hand. He called for water when He made wine for the marriage guests at Cana; He took in His hands the five loaves and two fishes of a child when He provided food for five thousand men, besides women and children; and He used clay when He gave sight to a blind man.

And, again, when the Bible says that the physical body of the first man was formed from "The dust of the ground," materialtistic-naturalism is in no position to raise a valid objection, much less to perpetrate a joke or a sneer. The anatomical chemist, with his many and modern instruments, dissects and carefully analyzes the human body, but as yet has not been able to discover in it, anything except what is found in the moistened dust of the ground. When, therefore, the skeptic jeers at what he calls the "mud-made man of the Bible," he may raise a laugh, but it is at his own expense; he betrays his ignorance of what mud is, of what an artist and a workman can do with it. Ruskin calls attention to the fact that common mud in the street is composed of clay, sand, soot and water; then he adds,

"clay may be changed into the radiance of the sapphire, sand into the beauty of the opal, soot into the glory of the diamond, and that water may be crystalized into brilliant stars of snow."

Mud! There is not a green carpet of grass in any field, not a tree with its leafage and fruitage anywhere on earth, and not a flower that blooms, on the hill-side or in the green-house, that is not almost entirely made of mud. And at this very hour science, especially owing to the phenomena of radio-activity, is in a greater state of wonder as to the essential properties of matter, and of mud, than ever before.

It appears, therefore, that the announcement that man is "of the earth, earthy" is no more a revelation of the New Testament than it is of approved science (John 3:31; 1 Cor. 15:47); and the words, "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it," are written over the entrances of our largest and most costly cemeteries. They are not only scientific, but eminently appropriate. (Eccle. 12:7.)

The picture presented in Man's Creation, is both sane and beautiful. Christ bowed before that first human-like form, a lifeless piece of clay, as Elijah did over the body of the dead child of the Zidonian widow, and breathed into its nostrils, and there began a life as deathless as that of God Himself. This miracle of bestowing that endless life was wrought mouth to mouth, as if Christ would wake that first man to consciousness "with a kiss on his lips." And with the tenderness of that condescending and affectionate act, Christ ever since has followed the children of men. Then, as one may suppose, Christ raised Himself, took in his own hand the hand of that first man and said, "Adam, arise

and stand upon thy feet." Adam arose and looked into the face of Christ. They were companions—the Creator and His first disciple and friend. Then Adam listened to the sublimest commission ever announced to a created being in this world, or perhaps the universe, "Have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth," and it was so (Gen. 1:20).

A more complete and royal type of man never has appeared on earth, is the teaching of orthodox theology, and also of archaeological-biological science. He was no monkey, nor baboon, nor did he have that kind of ancestry. He bore from his first breath the stamp of a super-normal creation; nor were his immediate descendants the degraded peoples pictured by speculative naturalism, but were capable of being the founders of empires, the masters of art, the possible heirs of God and joint heirs with Christ (Rom. 8:17).

This crowning act of creation wrought a physical body that was without defect or infirmity; the Creator pronounced it "very good," as He did all else that He had created. (Gen. 1:31.)

The chronological estimates are that Adam, before the creation of his "helpmate," lived alone for not fewer than a hundred years, save the presence of Jehovah-Elohim. His Creator was his Instructor in those things that were needful for him to know. This wisdom was handed down to his descendants, and became the basis of the knowledge of those earliest pre-historic races that founded the great empires that recent archaeological science has brought into view. But which no branch of modern science, or philosophy, apart from theology has been able to explain.

This visible companionship finds reasonable confirmation in the fact that scientific investigations give overwhelming evidence of the Creator's "infinite painstaking for every one of His creatures." If His presence were recognized through a sixth sense, that may yet be a possibility, as in a few instances it appears to have been granted to humanity, we might find Jehovah-Elohim so real that we could stretch out the hand and touch Him as men and women did during the days of His incarnation. (Mark 9:28; Matt. 10:20; Luke 18:15; John 20:17.)

In this discussion no mention has been made, thus far, of the coming of the first woman into the world. Whether the subject has appeared of no special importance to scientific men or whether some peculiar difficulty surrounding it has led to silence may not be clear to common folk. Of late, however, the subject is coming into notice, and materialistic-naturalism is troubled and beginning to press its fingers more firmly than ever before on its lips. One of the troublesome difficulties in the case is the inability of naturalistic science to give any rational explanation of how it happened that the first two human beings were male and female, instead of both being either males or females.

Two or three hypotheses on this question have been submitted for consideration. One is that an "ineffable cleavage" took place; the meaning of the phrase, if it means anything, is this, that there was a given day, or at a given moment, a sort of self-separation from the original man—man and woman being the outcome.

This theory, as is well known, was long ago anticipated by the ancient Hindus, who left a tradition that the first human being was of both sexes, and that there was a self-division in order to people the earth.

A recent modification of this theory is that Adam and Eve were twins, of the Siamese type, and that the cleavage was simply the separation of the bone and cartilage that held them together. The naturalist who adopts this twin theory must take the position, if true to his naturalism, that the first human pair were born in the usual way from some animal of high order, a monkey, or baboon, or else that a new species jumped out of an existing one, resulting in the first two human beings. Marvelous, but as unscientific as any one can imagine.

Whether these hypotheses are more rational or scientific than the one recorded in the Bible may be left to the reader to decide. But it is certain that there is not a shred of evidence going to show that the first woman had her beginning, any more than did the man, in spontaneous generation, or that she is

the product of evolution by natural selection, or by evolution in any other shape or manner. That the Creator could have made the woman first and man afterwards, or that by means of an "ineffable cleavage" woman by miraculous intervention could have come into being, or that she could have been made in ten thousand other ways, by the Creator, no supernaturalist will deny. But the point is, that there is no scientific evidence that supports any naturalistic theory yet advanced. There has been enough of ingenious guessing on this, as on several correlated subjects, but guess-work establishes nothing. The orthodox theologian, in the absence of any scientific evidence as to woman's creation, is, therefore, at liberty to set aside all naturalistic theories now held. And if he chooses he may enter the realm of guess-work and should enjoy the same privileges as are granted the naturalist. Or, if he chooses, he may adopt a theory that conforms to the Bible Narrative and advocate it without raising a laugh, at least until naturalism is in position to take the floor, which is far from being the case at the present time.

Turning to the Sacred Scriptures one discovers that what they say is not only remarkable and unique but dignified and impressive.

"And the Lord God said, it is not good that man should be alone; I will make him an help-mate for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman and brought her unto the man. And the man said, This is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." (Gen. 2:18, 21-25.)

In the Hebrew text the phrase "deep sleep" means entire unconsciousness. It will be noticed, therefore, that in this Bible account of woman's creation is anticipated one of the most remarable and merciful discoveries of modern surgical science,—the use of narcotics to deaden the sensibilities and induce sleep. The record goes on to say that after removing some part of the flesh and bone of the man, and after closing up the place thereof, Christ out of that flesh, bone and blood of Adam, builded up the woman, and, as theology teaches, endowed her, as He did Adam, with power of thought and of speech and with endless life.

After this miracle of creating the woman, Christ, Jehovah-Elohim, who during His incarnation a few thousand years later, honored with His presence a marriage in Cana of Galilee and sanctioned it with the first of a series of miracles, introduced the woman He had made, whom we may well presume was most perfect in form and beauty, to the awakened Adam, and there in the Garden of Eden, was a brief marriage ceremony, and the beginning of the human family, and the birth of society.

By this taking the woman almost from the heart of man, there could be in no other way so well illustrated the sacred union that God intended should exist between husband and wife; a union so well established in the nature of things that any departure from it always has been found destructive of the highest individual and national prosperity.

And so it turns out that this criticised story of "the rib" is most profoundly suggestive, rational and self-consistent; and until materialistic-naturalism is able to take its fingers from its lips, and without resorting to guess-work is in position to offer a wiser solution of the origin of the human family, this Bible account may continue to hold its place in the faith of the Christian world that it has occupied for centuries, not as a beautiful and pictorial myth, but as authentic and divinely revealed history.

Evolution and the fortuitous concourse of atoms (chance) and materialistic-naturalism have been "weighed in the balances and found wanting. . . . *Mene, mene, tekel, upharsin.*" Jehovah-Elohim is on the throne of the universe; always has been there, and always will be seen there, when the bewildering mists arising from the perversity of the human heart are cleared away.

The German Hexateuch--A Hun Fabrication

BY THE EDITOR

E seeks to show that the so-called scientific creation of the *Law and the Prophets,* as found in the early Books of the Bible, and vaguely entitled *The Hexateuch,* is an imaginary myth and a fabulous invention. It is not the work of plodding, honest, truthful scholars recording the results of their discoveries. It is the distortion of truth, the manufactured lies of rationalist enemies of the Scriptures. Its purpose is to discredit and destroy the faith of Christians in the revelations of the Word of God.

We have not found in the long list of early critics, a single one entitled to be regarded as a spiritual servant of God devoutly seeking light upon the Problems of Divine Revelation. We have drawn our material from the literature of the leaders of the cult, and have sought to be fair and accurate. We summarize their statements without attempting verbal quotations.

Our purpose is to reveal the sham and fraud of the self-boasted Modern Scholarship. Our hope is that we may be able to shame and disgust the honest dupes of the delusion, that they may be saved from their sins of ignorance. We desire to suggest a movement to bring together the friends and lovers of the Holy Scriptures that will banish from Evangelical Publishing Houses, Schools, and Homes, the vicious literature that seeks to undermine popular belief in the teachings of the Holy Book.

The name Pentateuch corresponds to the Jewish "five-fifths of the Torah, or Law." The several books were named by the Jews from their initial word. though at least Leviticus, Numbers and Deuteronomy had also titles corresponding to those we use. The Pentateuch, together with Joshua, Judges, and Ruth, with which it is usually united in Greek MSS., makes the Octateuch; the Pentateuch and Joshua together have recently been named The Hexateuch. The date of the division of the Torah into five books cannot be made out; it is probably older than the Septuagint translation.

Moses is already taken for the author of the Pentateuch in 2 Chron. 25:4; 35:12 *sq.;* only the last eight verses of Deuteronomy are, according to the rabbins, not from his pen. From the synagogue, belief in the Mosaic authorship passed to the church, and is still widely prevalent among Christians. At an early date, indeed, doubts suggested themselves as to the correctness of this view, but it was not till the 17th century that these became so strong that they could not be suppressed. It is right to name here, Thomas Hobbes (1588-1679), who is often quoted as having said in his *Leviathan,* or Doctrine of the State, that a Mosaic authorship for the Pentateuch was not at all indispensable.

It was observed that Moses does not speak of himself in the first person, but that some other writer speaks of him in the third—a writer, too, who lived long after. A number of expressions are quoted which it is claimed must have been written by persons who looked back to Moses through long periods. Attention was drawn to a variety of contradictions, inequalities, transpositions, and repetitions of events in the Pentateuch, such as excluded the idea that the whole came from a single pen. Such observations could not but grievously shake the persuasion that Moses was the author of the Pentateuch, at the same time it directed criticism to the analysis of the Pentateuch. Two conclusions came out with sufficient clearness. The first was the self-contained character of Deuteronomy, which was regarded as the oldest Book of the Pentateuch, and that with the best claims to authenticity. In the second place, the Pentateuchal laws and the Pentateuchal history were sharply distinguished; the chief difficulties were felt to lie in the narrative, and there seemed to be less reason for questioning the Mosaic authorship of the laws.

Spinoza's bold conjecture that in their present form not only the Pentateuch but also the other historical books of the Old Testament were composed by Ezra, ran far ahead of the laborious investigation of details necessary to solve the previous question of the composition of the Pentateuch. Jean Astruc has the

merit of opening the true path of this investigation. He recognized in Genesis two main sources, between which he divided the whole materials of the book, with some few exceptions, and these sources he distinguished by the mark that the one used for God, the name Elohim, and the other, the name Jehovah. Astruc's hypothesis, fortified by the observation of other linguistic differences which regularly corresponded with the variation in the names of God, was introduced into Germany by Eichhorn, and proved there the fruitful and just point of departure for all further inquiry.

At first, it was with but uncertain steps that critics advanced from the analysis of Genesis to that of the other books, where the simple criterion of the alternation of the divine names was no longer available. In the hands of the Scotsman, Geddes, and the German, Vater, the Pentateuch resolved itself into an agglomeration of longer and shorter fragments, between which no threads of continuous connection could be traced. The fragmentary hypothesis was mainly supported by arguments drawn from the middle books of the Pentateuch, and as limited to these it long found wide support.

Even De Wette started from it in his investigations; but this was really an inconsistency, for his fundamental idea was to show throughout all parts of the Pentateuch traces of certain common tendencies, and even of one deliberate plan; nor was he far from recognizing the close relation between the Elohist of Genesis and the legislation of the middle books. De Wette's chief concern, was not with the literary but with the historical criticism of the Pentateuch, and in the latter he made an epoch. He placed the composition of Deuteronomy in the time of King Josiah, and pronounced it to be the most recent stratum of the Pentateuch, not, as had previously been supposed, the oldest. He showed that the laws of Moses are unknown to the post-Mosaic history; this he did by instituting a close comparison of Samuel and Kings with the Chronicles. From this it appeared that the variations of the latter are not to be explained by the use of other sources, but solely by the desire of the Jewish scribes to shape the history in conformity with the law, and to give the law that place in history which, to their surprise, had not been conceded to it by the older historical books.

Finally, De Wette attacked the method then prevalent in Germany of eliminating all miracles and prophecies from the Bible by explaining them away, and then rationalizing what remained into a dry prosaic pragmatism. He refused to find any history in the Pentateuch; all is legend and poetry. The Pentateuch is not an authority for the history of the time it deals with, but only for the time in which it was written; it is, he says, the conditions of this much later time which the author idealizes and throws back into the past, whether in the form of narrative or of law. De Wette's brilliant debut, which made his reputation for the rest of his life, exercised a powerful influence on his contemporaries. For several decades all who were open to critical ideas at all stood under his influence. Gramberg, Leo, and Von Bohlen wrote under his influence; Gesenius in Halle, the greatest Hebraist then living, taught under it; Vatke and George were guided by De Wette's ideas, and started from the ground that he had conquered, although they advanced beyond him to a much more definite and better established position.

Meantime a reaction was rising which sought to direct criticism towards positive rather than negative results. The chief representatives of this positive criticism, were Beek, Ewald and Movers. By giving up parts of the Pentateuch, especially Deuteronomy, they thought themselves able to vindicate other parts as beyond doubt genuinely Mosaic, just as in the same way they threw over the Davidic authorship of certain psalms in order to strengthen the claim of others to bear his name. Historical criticism had hurried on too fast, and history criticism had now to overtake it. The fragmentary hypothesis was now superseded; the connection of the Elohist of Genesis with the legislation of the Middle books was clearly recognized; and the book of Joshua was included as the conclusion of the Pentateuch. The close-knit connection and regular structure of the narrative of the Elohist impressed the critics; it seemed to supply the skeleton which had been clothed with flesh and blood by the Jehovist, in whose con-

tributions there was no such obvious conformity to a plan. From this it was concluded that the Elohist had written the primary narrative, which lay before the Jehovist and was supplemented by him.

The Supplementary Hypothesis remained dominant till Hupfeld in 1853 published his investigations. He denied that the Jehovist followed the context of the Elohistic narrative, merely supplementing it by additions of his own. He distinguished three independent sources in Genesis, and assumed further somewhat inconsequently, that no one of them had anything to do with the other till a fourth and later writer wove them all together into a single whole. This assumption was corrected by Nöldeke. He had also the honor of having been the first to trace in detail how the Primary Narrative runs through the whole Hexateuch, and of having described with a masterly hand the peculiar and inflexible type of its ideas and language. In this task he was aided by the commentary of Knobel, whose industry furnished very valuable materials for men of judgment to work upon.

Thus the investigation into the composition of the Pentateuch had reached a point of rest and a provisional conclusion. The results may be summarized thus. The five Books of Moses with Joshua form one whole; and it is not the death of Moses but the conquest of the promised land which forms the true close of the history of the patriarchal age, the exodus, and the wanderings in the wilderness; it is therefore more correct to speak of the Hexateuch than of the Pentateuch. From this whole it is most easy to detach the book of Deuteronomy, and accordingly its independence was very early recognized. Of the other elements, that which has the most marked individuality is the work of the Elohist, which we shall in the sequel call the Priestly Code.

(*To Be Continued.*)

The Club

Hygiene for Clergymen; Man's Physical Organism

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

THE more one studies the human body the more startlingly wonderful it seems. Nor is it so very surprising, when we are told of an eminent anatomist, who, after a critical analysis of the make-up of his body, became almost afraid to put one foot before the other lest some part of the physical machinery should get a jar, or in some other way become disarranged. The exclamation of the psalmist in its suggestiveness hardly can be improved upon: "I will praise Thee; for I am fearfully and wonderfully made." (Ps. 139:14.) But for all this we may rest assured that the body is so constructed as easily and safely to fulfill all the functions for which bodies are made. God knew how to make a human body, and we may, therefore, take it for granted that the body is well made, and that the bodies of the earliest progenitors of the human race could not, on the whole, have been much improved upon by our modern anatomists and physiologists, though now and then one has ventured suggestions by way of a possible improvement.

The Psalmist has written other words that find confirmation in anatomical and biological science. The following for instance:

> "My substance was not hid from thee, when I was made in secret, *and curiously* wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them."— Ps. 139:15, 16.

That is to say, the body in all its details and correlations, artist like, was thought out by Infinite Wisdom before any of its parts were fashioned from the dust of the earth. The Hebrew phrase translated "in the lower parts of the earth" means elsewhere "the unseen world;" and when used in a figurative sense the meaning is "a region of darkness and mystery," like the place of concealment and development of the human embryo.

The analysis of the human body falls under this part of our discussion, though we shall not attempt a complete analysis—enough only to answer the purpose we have in mind.

In the first place, a note is to be made of the fact that in the chemical composition of the human body there are fourteen elements from which there can be made seventeen combinations; all these, however, may be reduced to three chemical compounds, namely, carbonates, phosphates and nitrates. Too much or too little of any one of these elements brings on several possible bodily ailments, and consequently suggest matters that demand a clergyman's attention. And what is of no small interest to the Bible student, is the fact that a handful of soil taken from the earth beneath our feet may contain all the chemical elements that enter into the make-up of the human body. Quite remarkable, therefore, is the announcement found in the book of Genesis: "And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life."

This breathing into the nostrils, rather than into the mouth, it will be noticed, is in agreement with what would have been recommended by the hygienics of the most recent date. And from this passage it would seem to follow that that God-given breath breathed into the human body is in reality distinct from it, though intimately connected with it during one's life time. That is, the body and the soul are not one and the same thing.

Another Bible announcement of much poetic beauty is not only theologically well established, but is also strictly scientific:

> "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. 12:6, 7.

We may also note that there is a similarity between the structure of a plant and that of the human body, and that by reason of this fact a few scientists have unwisely classified the physical organism of man as a vegetable. That a measure of similarity exists between the body of a man and the structure of plants no one need question. For instance, under microscopic examination the minute life cells of the plant are essentially the same as those of the human body. Plants, too, have their lungs, though on the outside; we call them leaves, which do the breathing for the plant. Man has his breathing lungs on the inside. The circulatory system of plants, and that of men also, have points of similarity. Plants also have sap which circulates and builds up their tissues. So also the sap of the human body, which is the blood, circulates through every part of the body, and builds up its tissues. A tree bleeds to death from too large a cut. Man does the same, unless the flow of blood at the right time is staunched. The roots of plants, by the aid of minute fibres, digest the food on which the plant feeds. Likewise the lining of the human stomach is covered with fibres which digest the food upon which human beings are dependent.

But manifestly it is carrying these resemblances too far to say that man is a vegetable or that he has been evolved from the vegetable kingdom. And so, likewise, to say that resemblances of any kind, however striking they may be, between a human body and that of a fish, or a land animal, is evidence of the evolution of man from some lower order of living things is entirely unscientific, as every skilled scientist at the present time is forced to admit. The most that can be said is that plant life prophesied animal life, and that the lower forms of animal life are prophetic of human life. There is not the shadow of a link connecting organically vegetable with fish, or of animal life connecting any order of lower animal life with the life of man.

Two of three other statements as to the human body deserve mention. One is that the particles constituting the body are constantly changing—constantly dying, we may say, and when one particle dies another is endowed with life, taking the place of the dead one. It is the same with the individual particles of the body as with the entire body and also with the entire human family,—"One generation passeth away (particles and individuals) and another generation cometh." (Eccl. 1:4).

But giving more special attention to the hygiene of our subject, we remind

the reader that the human body abounds in almost every part with living microbes, some of which are benevolent and helpful, while others are malevolent and harmful; and there are still others that in process of time become subdued, and then are indifferent, at least as long as the good health of the body is on the throne. Good health plus benevolent microbes secure the body against all ordinary diseases. Poor health plus malignant microbes expose the body to every disease anywhere in sight, or, for that matter, out of sight. We are taking into the body these microbes with food we eat and with every breath we breathe, whether it be in the country, or in the city, on country roads or in city streets. Dust, any where, or of any kind, and however small the particles, is an "aeroplane of the microbe." But if in good health, no harm is done by these invaders, however malignant they may be. And, as presently we shall see, nature has thrown up many safeguards to head off malignant microbes before they reach the finer bronchial tubes, the lungs and intestines upon which they seem to have special and mischievous designs.

It is well also to bear in mind that when any part of the body is sick the entire body needs attention. The words of the Apostle at this point are soundly physiological and hygienic:

> "But now hath God set the members every one of them in the body, as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12:18-26.)

And it is also safe to say that bodily good health is as natural as to breathe or to walk. In other words, "Health is a man's birthright," but unwisely is often sold for a mess of pottage. And oftener than otherwise the sale is final; the court allowing no repurchase.

The Skeleton. In the dissection of the body we call attention first to the skeleton. The bones comprising the skeleton are the framework of the body, and are more or less pliable in youth, and if fractured readily unite if the setting is well done. But in advanced years the bones are more easily broken and often do not readily unite — sometimes never. Aged clergymen should therefore mind their step, and usually, this is instinctively done, for they find they easily trip, or the ankle or knee unexpectedly gives way, and then a fall, possibly resulting in a compound fracture of the hip. If so, the chances are that an aged man's days are numbered. The advice, therefore, to our aged clergymen is this: Do not make fools of yourselves by attempting the stunts of your boyhood. You have no right to try this. Though you have had your body for a long time, it is not yours; it belongs to God; it is loaned to you. Right by possession or sale is not legal in the hygenic world.

The Muscles. They are what are termed the meaty portion of the body and help in binding together its framework. But beside this service the muscles carry on respiration, heart action, and digestion. The bladder is spoken of as a hollow muscle and the heart is almost entirely muscle. All muscles act in obedience to nerve force, whether the action is voluntary, as in the movement of the limbs, or involuntary, as in heart action, or the action may be partly or occasionally voluntary and partly involuntary, as in case of the sphincters and the muscles of respiration.

Our purpose does not call for a lengthy treatment of muscle gymnastics except to emphasize what was said when discussing the subject in a former paper. Muscle gymnastics, as was then said, is essential to this healthy condition and development. At the same time it should be kept in mind that over-exercise is destructive of both the beauty, the symmetry, and healthfulness of the muscles, converting them into sponges that take up blood that should go to other and more vital parts of the body.

The Skin. Another important factor in the make-up of the human body is the skin. It is the outer covering of the body and is a remarkable protective agency. It beautifies the body which would be almost ghastly without it. It

is elastic, changing its shape with the different movements of the body. It is self-supplied with an oily moisture that affords smoothness and delicacy to the touch. There are two layers of the skin: the outer one (the cuticle) is constantly throwing itself off in the form of dandruff, scales, scurf, and is replaced by new particles received from blood circulation. The cuticle has no nerves and consequently has no feeling. In case of slight burns it blisters, and may be peeled off entirely without injury to the true skin underneath. The chief use of the outer skin seems to be to shield from harm the true skin (epidermis) which is full of nerves and blood vessels and, therefore, is extremely sensitive The cuticle and epidermis, taken together, have a degree of thickness, and are covered with slight elevations (papillæ) that are arranged in rows. In some respects they constitute one of the toughest organs or substances of the body. They are kept in perfect condition by what may be called skin gymnastics and by pure water taken internally, and applied externally. In massaging the skin, there is scarcely any danger of overworking it, or as one may say of working it "for all it is worth." Good health is the only beautifier that the skin needs; paint for the canvass and the house, but not for the face, is a rule that never should be disregarded.

A good complexion is a social obligation; it is a joy to look upon, though the face be plain. It suggests health and sweetness and soundness, and is an asset in the struggle for existence." (See Life Extension Literature.)

Since these articles are written especially for clergymen we may digress a step or two and suggest that those of their number who are loyal to the Bible may well put it up to clergymen and laymen who have been carried away by "advanced theology", to tell us how the first man came in possession of this remarkable garment called the skin? Chance, as an agency, is out of the question, and so, too, is evolution. It would call for a billion years, five or ten of them, judging from any known evolutions, that in ages past have taken place, or that are now taking place, to evolve from the shell of a molusk, or from the scales and skin of a fish, or from the feathers and skin of a bird, or from the hair covered skin of any of the mammal or the monkey families, "the rose leaf palm" of a child, or the rose blush on a maiden's cheek. A fiat creation by an Infinite Power and Infinite wision is the only rational solution of the mystery.

The perils to which the skin is exposed are bruises, burns, punctures, and eruptions. The treatment of these afflictions will be given in another connection.

The Head. An entire volume could be written on this sub-topic. But the end we have in view can be reached with a degree of brevity. No complaint is more frequent than pain in the head. But rarely is it, that the fault is with the head. One of the most valuable services the head can render is to ache. It is a watch dog and a fire alarm combined. Any organ in the body, toe, or tooth, can order a headache. The ache is rarely inside the skull but is in the flesh that covers it, which is abundantly supplied with nerves. The removal of one's hat, or of a hat pin, or a hair pin, may relieve a severe headache, as is known to every clergyman's wife. A shampoo once a week or even oftener will be beneficial and help in preparing the sermon and in the preaching of it on Sunday. Headaches as a disease will be treated later.

The Skull. Taken by itself, the skull is a remarkable piece of mechanism. It is very properly called the skeleton of the head, and is the seat of the brain and is well adapted for its protection. It is composed of several pieces of bone marvellously joined and jointed together. It has a doorway, the mouth, for the entrance of the necessities of life. It has windows, for both ventilation and observation. During the lifetime, especially in early years, the exercise of brain cells may slightly change the contour of the skull. A fracture of the skull is followed by immediate unconsciousness, and usually by a painless death. This occurs not because the bone is fractured, but because the fracture disturbs the brain cells. The skull may be cut through and a part of it removed without peril, if the brain cells are not disturbed or harmed.

The Brain Cells. These are strange organisms and are haunted with much mystery. Their vibratory disturbances, through the agency of the five senses,

report to the mind, in some mysterious way, all that we know of the outer physical world. And perhaps man is so constituted by the union of body and soul that the disclosures of the metaphysical, as well as of the physical world, are dependent during the present life upon the action of the brain cells. These cells, perhaps, are seldom, if ever, brought to a dead standstill, day or night, whether awake or asleep; the heart must stop beating and the soul take its flight before these cells are rocked to sleep. The peril seems to be when the skull is struck, or when one's thought is fixed upon a single subject to the exclusion of all others. Variety is not only the spice of life, but is the spice of the brain cells as well. One definition of insanity is fixedness of idea. The anatomical explanation is that continuous thought on one subject wears a groove in the particular brain cells that handle that thought; the damage is done, and insanity follows.

A drop of blood leaking from artery or vein on to the brain cells may paralyze, in an instant, every organ of the body. It goes without saying that clergymen, young or old, have no right to invite blood pressure in the head, or to be men of one thought, especially if there is an element of worry in it, or to be anxious as to the ever-recurring affairs of tomorrow, or to be so absent-minded on the street as to get in the way of an automobile, or any other peril, that may result in a blow on the head. Such a death would doubtless be quick and easy. But the clergyman's duty is to live and not to die.

The Hair of the Head. Solomon was wise in saying that "The hoary head is a crown or glory." (Prov. 16:31.) Another wise man has said that the only thing to do for gray hair is to admire it. The vulgar practice of dyeing the hair is no longer in good form. The hair should be thoroughly washed at least half as frequently as the face, and should be vigorously brushed several minutes every morning. No hat should be worn unless well ventilated, or else lifted frequently from the head, that it may be filled with fresh air, and permit the free circulation of the blood through the arteries and veins of the scalp.

Unkempt hair and dandruff on the coat collar of a clergyman, especially if in years he is half seas over, are no means of grace to sensitive women or observing children. Clergymen will find good barbering a first-class paying investment.

The Beard and Moustache. A full beard has an hygienic advantage in some points of view, and so does the close shaved face from other points of view. The full beard for the face on which it grows is natural; the close shave for the same face is artificial. Without argument we may say that the clipped beard, in almost every way, is preferable to one that is long, especialy if frowzy. And if the beard and moustache are worn they should be washed with the same scrupulousness, and almost as frequently, as one washes one's hands, for the reason that both the beard and moustache are catchers of microbes, and are excellent lurking places for them. If there is sickness in the parish, and a call for pastoral visitation, clergymen should bear in mind that an unclipped beard and moustache, as well as the outer clothing, may be ready conveyancers of disease from one home to another. And we may add that a long and heavy moustache interferes more or less with the clearness of a public speaker's voice, and reduces its penetrating power. And if we may say it, a clergyman who insists upon wearing a pronounced moustache should be furnished, or furnish himself, with a moustache cup when drinking milk, tea or coffee, and should eat his soup in private. And even then he should have plenty of paper napkins on hand, and afterwards not forget soap and water. Trifles you say? Yes, but trifles have killed many a man and have thrown many a clergyman into pulpit and financial bankruptcy.

This is the tenth of a series of articles on Hygiene, by Dr. Townsend; the eleventh will appear in an early issue.

A PRAYER

Father, if I can be of any use to Thee, point out my path and make me strong to walk therein. I have lost so much time trying to make a path for myself. I have spent so many weary hours trying to be of use to myself. Now, Lord, I want to be of use to Thee. Give me my orders. Lord, turn my face in the direction Thou wouldst have me go, and may I go with a glad heart and a ready hand. Amen.—*Edward Leigh Pell, D.D.*

Dropping the Old and New Testament

DROPPING things considered useless, or out-worn, or irrevelant in church service appears to be something of a mania. The Protestant Episcopal Church may decide to drop the Old Testament readings from the regular chuch service and from the Sunday schools. A single New York church, the Church of the Messiah, seems rather to belie its name when it votes to drop all reference to Christ and Christianity in its statement of purpose. The Church congress which debated the former project is a representative body which has no legislative powers, and can only make recommendations to the Triennial General Convention. The plea for the omission of the readings put forwad in the congress was that "the chief business of the church is to teach the gospel of the incarnation," and that the Protestant Episcopal Church accepts the view that "the Hebrew religion was not the only preparation for Christianity." These principles are assumed in the preaching; but, so says the report of the argument in *The Living Church* (Milwaukee), "we read Old Testament lessons which teach what in our sermons we deny or ignore." The plea stated by the Rev. Wilbur L. Caswell proceeds:

"Of course the preacher needs a complete knowledge of the Old Testament, as does any laymen who wishes to make a scholarly and thorough study of Christianity, but have we time to use it in the case of those to whom we are trying to impart the Gospel in an hour or less each week?

"Only Scripture should be used which is edifying in itself or which teaches the progress of God's Revelation. Preachers exaggerate the amount of Old Testament which is edifying, because of their love of good texts and dramatic situations. But good texts occur in contexts which are often unintelligible or un-Christian and dramatic situations often teach what we must emphatically deny.

"Old Testament lessons which are morally inadequate can not lead hearers to the Incarnate God unless it is carefully pointed out that they do not in themselves teach truth, but are stages in a great evolution.

"And are all the stages which led to the Catholic Faith an integal part of that faith? The Nicene Creed has as many Greek as Hebrew elements. Must the believer therefore study the development of Greek philosophy, and shall we place Plato and Plotinus in the Lectionary so that the people may understand the Creed? Why lead modern people to Christ around a Hebrew loop of several thousand years? Is it not absurd to lead the Chinese through Hebrew history? Is Christ a Hebrew Christ, only to be explained to us through the religious and other habits of an alien civilization, or can we do what the Church did for Hebrew and Greek, translate the Gospel in terms of the people?"

So great a change as this proposal involves "will not readily receive the approbation of the Church," thinks the *Boston Transcript,* which goes on to express the lay view:

"Nor is it at all likely that the plebiscite of the Episcopal Church or any other Christian Church would ever indorse the suggestion. It is not a step that would recommend itself either to the old, through whose minds and souls the noble images and vastly fundamental religious suggestion of the Old Tesament echo like a perpetual benediction; to the young, to whose reverent interest its thousand beautiful stories strongly appeal; or to those who love the Old Testament as literature. As literature, the Old Testament, particularly when translated into any of the vivid and rugged languages of the North, from Russia to the Atlantic, excels all other books. The sonorous language of the Prayer Book, indeed, is absolutely founded on the Old Testament, and the loss that the service would suffer from the omission of the Psalter would be irreparable.

"The English version of the Old Testament is admittedly better literature, whether better religion or not, than the English version of the New Testament. Absolutely as literature, the sacred books of the Hebrews greatly surpass the Christian writings in the Greek tongue which compose the New Testament. To a large extent they consist of poetry, and their poetry is the highest literary expression of a race profoundly gifted in this art. Their historical portions are an eloquent epitome of the choicest records of that people, extending to a remote

antiquity, while the prophetic portions are the very foundation of all the ethical and hortatory language known to the modern world. The New Testament, transcendently important as it is as the constituent document, the organic law of the Christian faith, consists of no such garland or cycle or poems and histories as the Old Testament. Nor would the New Testament be quite what it is without the Old Testament by its side, not only between the covers of the book but in the service and use of the churches. The New Testament is the Old Testament's child; it has been molded in its shape and infused with its spirit; it would be an orphan without it. There should be no fear that the Old Testament will be 'dropped' anywhere."

The Rev. John Haynes Holmes, pastor of the Church of the Messiah, avers in the New York *Tribune* that the step his church has taken in leaving Christ and Christianity out of its creed will put it abreast of the times. He elaborates:

"A spirit of progress is awakening in all religions, although it has not yet manifested itself in most churches. We believe the day of denominationalism is gone. I myself am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about fifty Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose."

Christianity has not been "abandoned," the preacher declares, but the Church has withdrawn from "denominationalism and sectarianism," and proposes to "embrace whatever is good in all religions." As a statement of purpose the members of this church have signed the following:

"This church is an institution of religion, dedicated to the service of humanity. Seeking truth in freedom, it strives to apply it in love for the cultivation of the character, the fostering of fellowship, in work and worship, and the establishment of a righteous social order which shall bring abundant life to man.

"Knowing not sect, class, nation or race, it welcomes each to the service of all."

The church's new "bond of union," which is to be signed by members reads:

"We, the undersigned, accepting the stated purpose of this church, do join ourselves together that we may help one another, may multiply the power of each through mutual fellowship, and may thereby promote most effectively the cause of truth, righteousness and love in the world.

"Persons signing the above bond of union are accepted as members of the church."—*The Literary Digest.*

Driver "Salting" an Archaeological Mine

JUDGE LAMB has shown us how Dr. Driver "Salted a Biblical Mine." Prof. Kyle shows us how Driver "Salted an Archaeological Mine."* A very popular form of critical assault upon the Bible is to advance theories which "propose to take Scripture at other than its face value and which, as a matter of course, challenge and propose seriously to affect the historicity and trustworthiness of the sacred narratives. There are a considerable number of this class of theories which are still prominently or even generally held among those with whom such methods of criticism are in favor.

"Not a single one of these theories has been sustained. This statement of fact must at once meet the assertion frequently and vigorously made that it is otherwise. The words of Dr. Driver in a late and most important utterance may be noted and will suffice. He says: 'On all other (controverted) points the facts of archaeology, so far as they are at present known, harmonize entirely with the position generally advocated by critics.'

"How can such assertion be made, if the theories in question are not being sustained by the facts of archaeology? It is not credible, it is hardly even thinkable, that the candor and sincerity of such a man is to be challenged . . . When

**The Deciding Voice of the Monuments.* Prof. Melvin Grove Kyle, D.D., LL.D., lecturer on Biblical Archæology, Xenia Theological Seminary. Bibliotheca Sacra Co., Oberlin, Ohio.

it is asserted that the 'facts of archaeology so far as they are at present known harmonize entirely with the position generally advocated by the critics,' those making the assertion are simply mistaken. That this is so must be shown. It is not necessary, however, to inquire in every case how they come to be mistaken. Presentation in full of a specific instance will so illustrate the sources of the mistakes as to be far more satisfying. Fortunately such an instance is at hand in the latest and most important utterance of criticism on the subject of the support from archaeology, an instance which, in part, illustrates this very ordinary well-intentioned blundering, and, in part, the rather subtle fallacy mentioned in the last paragraph claiming harmony with particular theories where there is not positive contradiction."

Dr. Driver says: "It is stated by Professor Sayce expressly, and by Dr. Orr, and Professor A. T. Clay, that Nöldeke's arguments against the historical character of Genesis xiv have been refuted by archaeology. The statement supplies such an object-lesson of the methods on which the opponents of criticism not unfrequently rely, that it may be worth while to explain the grounds upon which it rests.

"It will probably surprise the reader to be told that, of the series of arguments thus attributed to Professor Nöldeke, one is attributed to him with partial correctness, the other arguments were never used by him at all. . . . The fact is, Nöldeke's arguments on Genesis xiv have not been refuted, or even touched, by archæology. . . . Professor Sayce has simply not mentioned Nöldeke's arguments at all. Nor are they mentioned by Dr. Orr or Professor Clay. . . . Archæology has met the arguments which Nöldeke did not use; it has not met the arguments which he did use."

"If one knew nothing more of the case than what is here stated and were content to accept Dr. Driver's assertion without examining the evidence, he must conclude, as this eminent critic evidently expected his readers to conclude, that the claim of harmony between archaeoolgical evidence and critical theories in this part of the Word of God is completely made out and the claim of his opponents utterly refuted. Those, however, who care to examine evidence for themselves and to draw their own conclusions may compare these declarations of Driver one by one, . . . with Nöldeke's own words, and then compare Nöldeke's statements with the facts of latter-day archæelogical research. Some very surprising things will appear." (We omit to save space, the comparisons given between Nöldeke's statements and Driver's assertion concerning them. Ed. B. C.) "There is a serious discrepancy between them, greater, than any discrepancy either Driver or Nöldeke pointed out in this passage of Scripture. We cannot for a moment impugn the literary honesty of the distinguished Oxford professor, but must conclude that he did not know of all that Nöldeke had said on the subject and to which Professor Sayce referred. . . . Nöldeke does plainly teach the very things which Driver so categorically says he did not teach.

"So much for the "harmonizing' of Driver with Nöldeke. Let us now consider the 'harmonizing' of the results of archaeological research 'so far as at present known' with the positions advocated by Nöldeke. These need only be enumerated together here.

"'A confederacy of kings in the east, of that period, with Elam in the ascendency, has appeared. Chedorlaomer has not yet certainly been identified, but the first part of his name is used by Elamite kings of that time, and the second part of his name *Lagamar,* is the name of a prominent Elamite god. There is yet dispute about the exact identification of these individual kings, but no one would now venture to say that their names were 'etymological inventions,' much less, that the narrative is a 'free creation throughout.' The improbability of an Elamite king making a warlike expedition to Palestine in that age, which Nöldeke so rhetorically insinuates, has disappeared before the knowledge of the Elamite suzerainty over Amurru at that period of history. 'In a number of inscriptions, Kudur-mabug also calls himself *Adda Martu,* which means 'Prince of the land of Amurru (Palestine and Syria.)' In other words,

the inscriptions prior to the overthrow of Elam and Larsa record the supremacy of Elam over this region.

"Then Melchizedek, though still not identified on the monuments, yet in the light of the strange title 'It was not my father, and it was not my mother,' etc., used by the kings of Jerusalem in the days of the Tell el-Amarna correspondence, cannot with safety be called a 'poetic figure.'

"Not every position of Nöldeke has been positively contradicted by the results of Archaeological research, and that is all the basis there is for the claim that the 'results of archaeology, so far as at present known,' harmonize entirely with the positions advocated by that distinguished critic in his consideration of this fourteenth chapter of Genesis. It is very evident that 'the facts of archaeology so far as at present known' are very far from harmonizing entirely with this particular opinion advanced by Nöldeke and so urgently reiterated by Driver. And the fallacy of the method used in advocating such harmony between the results of archaeology and the positions held by critics also appears very clearly.

"Moreover, what is true of the relation of archaeological evidence to this particular theory is equally true in the case of other reconstructive theories of criticism at present held."

Does McCormick Seminary Remain Evangelical?

THE *Presbyterian* has received a number of letters touching the evangelical character of McCormick Theological Seminary and its new professor of homiletics, Rev. John H. Boyd, D.D. They were of such a character that their right to publicity could not be refused on any fair grounds. Had they indulged in mere rumors, they would have been rejected, but they present the bold printed declarations of Dr. Boyd. These letters fully acknowledge the general excellence of Dr. Boyd, and only object to the unfitness of his teachings to the work and purpose of the seminary. According to the facts presented by these letters, Dr. Boyd is not in harmony with the New Testament commission for preaching the gospel, and yet he is placed over the training of young men for this very commission. There is no impropriety in the fact of these writers publicly dealing with this appointment. It is a serious matter and affects interests most sacred to the whole church, and every member of the church not only has a right, but is under obligation, to protest against wrong and error in the case. Dr. Boyd does not persuade men to be reconciled to God through Christ for the forgiveness of sin; instead he preaches the divinity of man and holds that once men believe this they will find God and spiritual realities. So it would appear that henceforth the young men from our *alma mater* will come forth with the mission to persuade men to believe in their own divinity as the hope for their salvation. The chief difficulty is not Dr. Boyd's personal views, but that he should consent to press these views upon the church when he so well knows her faith and confession is opposed to them. The greater sin lies with the directorate who, being under vows to defend the seminary and the faith, should appoint a man of such opposing convictions. It will be said that the last Assembly approved of the election of Dr. Boyd. Sorry to say, this is true. This is only another example of the fact that the General Assembly is no longer a court, but a mere popular convention, and in the rush of business in connection with the multitude of miscellaneous movements, actions are taken from time to time which are most hurtful to the most sacred interests of the church. One Assembly approved of the election of a professor who was in no way connected with the Presbyterian Church. His teachings were generally acknowledged as Unitarian and destructive. Finally, of his own accord, he withdrew and went to his own company. At the time the writer was matriculated at McCormick Seminary, Mr. Cyrus H. McCormick, Sr., its generous benefactor, sat upon the platform, being afflicted with rheumatism, while his son, a recent graduate of Princeton University, read the father's message to the students. We had come from a state institution where at that time the claims of Christianity were passed by and where the liberal views were taught and pressed upon the students. Therefore, the reading of this strong paper, setting forth the

great essentials of evangelical truth, expressing his loyalty to the Confession of Faith and declaring his unflinching confidence in the Bible as the only infallible rule of faith and practice, had a stimulating and confirming effect. There was no question about the evangelical character of McCormick Seminary at that time. When one thinks of the purpose and belief of this big generous man, devoting large sums to the equipment, maintenance and development of this institution on a strictly evangelical basis, and when he remembers the labors and prayers of noble men who gave their lives to the same purpose, then he cannot escape the conclusion that the present efforts to prostitute this seminary are a piece of moral violence. The writer had the confidence to say in a recent article that this seminary still remained essentially loyal to the evangelical faith. But this later testimony and some other items indicate strongly that our beloved *alma mater,* founded and nourished in the faith, has drifted and "gone in the way of Cain, and ran greedily after the error of Balaam for reward," and it will be well if she does not "perish in the gainsaying of Core." These departures are ventures in the pride of human progress, but it would be well to look toward the end. Consider Andover! Remember Germany!

Many loyal sons of grand old McCormick will note this decadence with pain and shame, and while we may discount the present order of things, we shall still love the old institution with its traditions, history, splendid memories, exalted purpose and its noble professors, founders and supporters of the past, and shall not cease to pray that *alma mater* may be delivered from the present defection from the faith.—*Editorial in Presbyterian.*

"A Matter For Regret."

Under the above caption, in The Herald and Presbyter, Rev. J. Edward Blair, of Oregon, writes as follows of Dr. John H. Boyd, who has been chosen to a chair in McCormick Seminary:

McCormick Seminary Again.

Editor, The Presbyterian:

I am very grateful to you for courageously sounding the warning in regard to McCormick Seminary. But it raises this question with me; and I am writing in the hope that you can help me in its solution. If McCormick is following in the steps of Union and Auburn, to what Presbyterian theological seminary can one turn with confidence that it will teach the truth and will send out men believing and preaching the fundamentals? One man like Dr. Boyd can unsettle hundreds of students, who, in turn, will wreck the faith of thousands who listen to them week by week.

Last year I began to help a couple of young men through McCormick. If I continued, I would feel that I was helping "to pull down the altars of God." Must I turn my contribution outside of the denomination, if I would help to prepare men to preach the gospel? There are city missions and the Moody School, where—thank God!—the Bible as the inspired Word of God and its teachings in regard to sin and the cross and everlasting punishment are still taught. Is there a Presbyterian seminary that we can depend upon?

As a pastor in Detroit, Dr. Boyd began to show his sympathy with the new faith a dozen years ago, so that I am not altogether surprised at his present attitude. What does amaze me is that a church that agrees with such views does not withdraw from the denomination. May you continue for many years to stand faithfully for the truth as it is in Christ Jesus, through the pages of *The Presbyterian.* Isn't it surprising that Princeton University so noticeably honors a cardinal of the Roman Catholic Church as to confer a degree on him, followed by a banquet, even though he is personally a fine man?—J. C.

(Editor's Note: Princeton Theological Seminary (not to be confused with Princeton University), Lane Theological Seminary, and Omaha Theological Seminary and some others still stand loyal to the faith once delivered to the saints. These strongholds should be strengthened in every way.)

Pre and Postmillenarism

THE BIBLE CHAMPION represents all Evangelical Christian Denominations. Its sole object is to maintain the Authenticity, Integrity and Authority of the Bible as the Imperial Word of God. It leaves all Interpretations of the Scriptures to the Denominations that regard the Scriptures as the Infallible Rule of faith and practice. Millenarianism, is an interpretation of Bible teaching, about which there is wide and fundamental difference of belief. It can no more have place in our Discussions than Fore-ordination, Free Grace, the Mode of Baptism, Ordination of the Ministry, Form of Church Government, or any other of the multitude of differing views which divide the Church into Denominations.

We have found the *Bibliotheca Sacra* accepted universally by all Denominations as a safe and sane guide. We take from it the following statements concerning the beliefs of the two branches of Millenarians. We admit no argument and make no application. If we are in error in any particular, we will gladly correct it, if shown.—*Editor Bible Champion.*

TWO FUNDAMENTAL DIFFERENCES

There are two fundamental differences between Premillenarianism and Postmillenarianism. The one is as to the nature of the kingdom whether it is carnal or whether it is spiritual; the other as to the power and purpose of the Gospel in connection with that kingdom.

1. Premillenarians believe that Christ is coming back to this earth to set up the old Jewish kingdom and to rule over it. Jerusalem is to be the capital of the world. The Jews are to be the foremost people of the world—all other Christians are to be adopted citizens, to occupy a lower place than the Jews. The Jewish nation will have a priestly function not accorded to other Christian people; they will be the Lord's special agents in the evangelization of the world; they will have a pre-eminent work to do over and above the ordinary citizen; and this pre-eminence will continue through the thousand years which they believe Christ will reign on the Jewish throne; and the Jewish convert will hold a higher place in privilege and service than the privilege and service of the Christian, who is not a descendant of Abraham. That in this Jewish State the old Jewish worship will be established and maintained under the direction of Christ the reigning king.

Postmillenarians believe that when Christ came the first time, He did away with all differences between Jews and Gentiles. They believe that Paul was representing his Lord when he said: "There can be neither Jew nor Greek . . . for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3:28, 29. R. V.)

2. Premillenarians and Postmillenarians differ widely in their conception of the power of the Gospel and the purpose of God in this dispensation. Premillenarians do not believe that the world will be converted by the preaching of the Gospel. They hold that nothing but Christ's personal presence as a reigning king in Jerusalem will save the world. Even though the Holy Spirit is here to help on the Gospel in its saving work, yet but little progress will be made towards saving the world. They think that the Church as a whole, instead of advancing, is retrograding, and will continue to retrograde until Christ comes again to stop the downward trend. Notwithstanding the preaching of thousands of clergymen and the work of millions of Christians, the Church is getting worse and worse. Notwithstanding all the uplifting influences of Christianity, the world is actually going back instead of forward.

Over against this view, the Postmillenarians believe that the world will be saved by the preaching of the Gospel and the uplifting influences of Christianity; that the Church and the world are by these influences getting better and better; and that under these influences they will continue to get better until the end. They believe that it is Christ's plan to save the world through the influence of the Gospel. He made atonement by His suffering and death; He ascended to heaven and took a seat at God's right hand; from His throne in Heaven He directs the work of the Church here on earth, but always in harmony with man's freedom to respond or refuse. He sends His ministers with the Gospel message; He sends

the Holy Spirit in converting and assisting power to the Church and its members; He Himself by His Spirit comes and dwells in His followers. Through the Gospel and these powerful influences He planned to save the world.

As a result of these differing conceptions of the power of the Gospel and the purpose of God in this dispensation, Premillenarians and Postmillenarians have before them different objects in foreign Missions. Both believe in foreign Missions, but from different standpoints. Premillenarians do not believe that any large number of the heathen will be converted by the missionary efforts. From their viewpoint the world and the Church are growing worse and worse and will continue to grow worse until Christ comes to Jerusalem and sets things right. They believe in sending missionaries and are active in missionary zeal. They base their activity on the word "testimony" in the passage, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." (Matt. 24:14 Rev.) They claim that the Gospel is to be preached as a "witness" to the nations and that this must be done before Christ can come again. So in order to hasten the coming of our Lord they believe in sending missionaries to all the people. They do not expect that the heathen in any large numbers will respond; but all must have a chance to hear the Gospel; so that, if they do not accept Christ, the fault will be their own.

Postmillenarians send missionaries with the primary purpose of converting the heathen. They take as their marching orders, "Go ye, therefore, and make disciples of all the nations." It means Christianizing, not evangelizing, and it takes in the world. In carrying out this command, he says: "And lo, I am with you alway, even unto the end of the world." They send missionaries to the heathen, in answer to Christ's command and promise of help, for the purpose of making disciples of them; and, while the work may be slow, they fully believe that eventually the work will be done, and substantially the whole world will be converted, and will acknowledge Christ as universal Lord.

Premillenarians send the Gospel to the heathen primarily to hasten the coming of Christ, and incidentally to save a few.

How We Live, or, the Lesson of Our Years, in Ten Parts

BY LAWRENCE KEISTER, D.D.

PART 1.

Where abidest Thou? Jno. 1:38.

JESUS knew where He lived and in order that men may know where they live, friendly inquirers always receive a friendly invitation to come and see. Jno. 1:39.

As Jesus had much to reveal and nothing to conceal, His candor opened His character as well as His door. Jno. 1:41, 45, 49.

The scribe who proposed to follow Jesus everywhere must have been drawn or driven by the statement that the Son of Man is not merely a being of this world. Matt. 8:19-20.

Men live in their habits as well as their houses, their joys and sorrows, toils and trials, successes and failures, choices and convictions, thoughts and theories, association and ideals. 1 Cor. 3:10-15; Heb. 13:7-9; Rev. 22:10-11.

They should remember that they are to die for the doctrine they hold whether it be true or false. Rev. 2:10; 1 Cor. 15:31; Ezek. 18:20; Matt. 27:5.

Some men live in the basement of their being and leave the upper stories almost unoccupied. Rom. 1:18-32.

Unoccupied upper stories are a menace to society because all sorts of would-be leaders seek to get possession of them. Matt. 12:43-45; 24:23-24; Eph. 5:6.

No man is without opportunity to live a life which is good, essentially great and therefore worthy of commendation. Jno. 6:28-29; 1 Cor. 12:7; Rev. 7:13-14.

PART 2.

None of us liveth unto himself. Rom. 14:7.

Jesus who is the man of greatest individual value in all history is the man of greatest social worth because he lived and died for every other man. Lk. 1:30-33; Acts 10:38; Heb. 2:9.

God's favor is ours if we seek it and accept it but if we insist on earning it we are sure to fail. Jno. 4:10; Jas. 1:17-18; Eph. 1:3-14.

Some people would like to enter the Kingdom of God without inspection. Jno. 10:1.

Christ answered questions close to the end of His public ministry and at least once invited criticism. Matt. 22:46; Jno. 8:46.

David said, "Wait on the Lord," but some people want the Lord to wait on them. Lk. 9:59-62.

Daniel prayed three times a day with excellent results, individual, social and political. Dan. 6:10.

He who banks the fires of passion will have time to trim the flame of devotion. Rom. 13:14.

Our personal experinces ought to settle us down on the foundations of God. 2 Tim. 1:12.

Men who know no law want no gospel. Gal. 3:24; Jno. 5:46, 47.

He who keeps company with corrupt men must have at least one damaged spot. 2 Cor. 11:3; 2 Pet. 3:14.

If the world hates you it will find a way to show its dislike. 2 Tim. 3:12.

Truth is self-evidencing and self-supporting and so makes its appeal to us. Jno. 7:16, 17; 1 Cor. 3:11.

Men who resent criticism will hardly welcome the judgment day. 1 Jno. 3:19-22.

The gospel car is never "pulled in" like a disabled auto but always proceeds under its own power. Matt. 28:18; 1 Cor. 2:1-5.

Shall we regard the Church as a human institution with a divine mission or a divine institution with a human field of action? Matt. 16: 15-19.

The living Church must be the one in which Christ lives through the Spirit. Matt. 18:20; Eph. 2:19-22; 1 Cor. 2:11-14; Rom. 8:12-17.

Then Christian faith must be the ability to understand the Christ and cooperate with Him. 1 Cor. 4:1-5.

Thinking and acting on the basis of intelligent faith the Christian cannot become a fatalist. 1 Cor. 1:4-9.

Wherefore also the Bible becomes a book for every-day life and for ordinary use. 2 Tim. 3:16-17.

When your life seems to grow less and your influence is contracted why not inquire who it is that sets bounds to both? 2 Pet. 3:18.

The "quitter" as described in Scripture and as found in almost every community carries a heavy responsibility. Luke 9:62; 2 Pet. 2:20, 21; Heb. 6:4-6.

You may be sure that egotism is not an outgrowth of Christianity nor a principle of worthy development. Matt. 16:23-24.

The Pharisee who "stood and prayed with himself" called forth the censure of our Lord because his prayer was simply self-congratulation in the hearing of others. Jas. 3:17.

Half the gospel is not half as good as the whole gospel. Rev. 22:19; Acts 20:26, 27.

If Christ is in the midst of His people as He says He is, He and I have come within speaking distance. Rom. 10:11-13; Heb. 4:14-16.

Our religion is not merely an event in our past experience but a life that is fresh and new every morning. Jno. 10:14, 15; Eph. 5:18-21.

In the most earnest prayer Jesus maintained His union with God, "Nevertheless not My will but Thine be done"—an example for every Christian. 2 Cor. 12:8-10.

We know that God gives and we receive from Him either thankfully or thoughtlessly. 1 Cor. 4:7.

Any one who wants steady work should enter the service of the Manager of the universe. Rev. 3: 10; Ps. 37: 3, 4; Col. 1: 9-18.

When labor unions imperiously demand more pay and less work they forget who prescribed toil and who says "Come unto me all ye that labor and are heavy laden." Gen. 3:17-19; Matt. 11:28-30.

When corporations surreptitiously require more than a fair day's work for the fair day's wage they forget the party to the contract who forbids the oppression of the wage worker. Mal. 3:5.

The Church cannot win the capitalist on the one hand or the wage-worker on the other by taking up the selfish contentions of either one. Luke 3:12-14; Jas. 2:8, 9; I. Cor. 7:21-24.

(TO BE CONTINUED.)

Regeneration--Conversion

BY W. H. BATES, D.D.

HESE two terms are often used as if synonymous, meaning the same thing. There is a distinction between them, and it would prevent confusion and promote clearness in thought, and no doubt produce satisfaction in Christian experience, if the difference were made plain.

In the New Testament, "regeneration" is the translation of the Greek word *palin,* again, and *genesia,* generation. The cognate verb, *gennao,* is used 38 times in the first chapter of Matthew, and is each time translated "begat." Regeneration, then, is a begetting again. "Conversion" is the translation of the Greek preposition *epi* compounded with the noun *strophe,* and is used only in Acts XV. 3; but the Greek verb, *epistrepho,* is used 39 times, and means to turn, turn about, turn again. Conversion is a turning.

Since in religious experience it is the Holy Spirit (Jno. 11:5, 8) that begets, generates, in us a new nature, regeneration therefore is the act of God; and since it is the individual regeneration that "turns about," manifesting the new generated nature, conversion is man's act. Regeneration is the impartation and implantation of a new principle; conversion is the exercise of that principle.

When the individual was generated the first time, he was not conscious of the act or the fact; no more is he conscious of the Holy Spirit's generation, the second begetting: it is below consciousness. But when that generated (begotten) nature, principle, thing, works up from the subliminal state into consciousness and in that sphere has concurrent action with the individual's will—that is what he is conscious of. As regeneration is below consciousness, no person can know when he is regenerated; but as conversion is in the sphere of consciousness, he may know when that takes place. Indeed, many can point to the precise time and place when they "turned," i. e., were converted; but probably more cannot. The question of time is of little consequence in comparison with the fact whether evidence of being regenerated is *now* manifested in a Christian life and service. "By their fruits ye shall know them."

A regenerated person is always converted, but—sad to say—a person may be converted, i. e., may turn himself about, without being regenerated. In the excitement of revival time, under the stimulus of evangelistic-campaign appliances, by means of emotional stress, he may be led to "make a start," "just try it once," "hit the trail," and if it is done "in the Spirit," well and good, but if only "in the flesh," look for another story. Not one word is here intended in derogation of revival measures—far, far from it; but a danger is denoted, and a rationale is suggested that accounts for deplorable results that too much follow them. "Not by [mere man's] might, nor by [human] power, but by my Spirit saith the Lord of hosts." (Zech. IV. 6.)

Regeneration occurs but once, and is once for all, for the regenerated person becomes possessed of an "everlasting life" (Jno. V. 24), and Jesus says he "will raise him up at the last day" (Jno. VI. 39, 40, 44, 54). Conversion is the beginning of a new living, and, if a true conversion, it is the commencement of a series of holy acts, constant, progressive, endless. But if the conversion be only man-made, and not a consequence of regeneration, it may occur repeatedly. In a revival a man is reported to have given this testimony: "This makes eleven times I have been converted, and it has done me good every time."

That depends! Once in grace always in grace, i. e., if it be Spirit-grace, divine, genuine, true; but if it be flesh-grace, merely human, spurious, false, even if a good imitation, no wonder people fall from *that*. And is not here the rationale of "falling from grace," so called?

When that prominent New York divine of a former generation, Gardiner Spring (1785-1873), was about to leave his boyhood New England home, his wise mother said to him: "Remember, Gardiner, every Christian grace may be counterfeited except the grace of perseverance."

"He that endureth to the end shall be saved" (Matt. X. 22). "If we live in the Spirit, let us also walk in the Spirit. Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. V. 25, 16.)

The Course of Study--A Look Forward

THE Course of Study required of a Methodist candidate for the ministry before he may be ordained has been the source of considerable discussion. It is a matter of great importance, as it has to do with the social, moral and religious leadership of the largest evangelical force in the world. If our leaders fail of true vision the people and the world must suffer. The need of more systematic attention to the Coure of Study, which prompted the creation of a commission, was quite generally conceded, but the result, as is clearly evident, has not been all that was hoped for. There should be a means of developing a Course of Study that would be comprehensive, strong and thoroughly fitted to the needs of a Methodist minister. That the subject is of sufficient importance to command serious labor and consideration without haste no one can question.

Without a detailed discussion, there may be pointed out certain characteristics which belong to such a course, bearing the approval of the Church. The course should be true to the Word of God, as the Methodist Episcopal Church accepts it, and to the standards of the Church. It should furnish a minister with a broad vision of the needs of the world, fortify him to meet honestly and intelligently the devil's emissaries in doctrines and organizations, and give him that mental discipline and well-grounded knowledge of the truth which every man going into the Christian ministry should possess.

It is seriously questioned if suitable books for text purposes can be chosen from the general writings of the day, the works of authors who may have had no special thought or responsibility in preparing books for the purpose of training youth for our ministry. These books may have much that is constructive, but they may also incidentally contain destructive teaching. However, when placed in the Course of Study that teaching often bears in the mind of the reader the stamp of approval of the Methodist Episcopal Church. This opens the gate to the introduction into our pulpits of much that is misleading and harmful. The Methodist people look to the pulpit to teach the truth as it has been accepted by Methodism.

Within the ranks of our great Church—its ministry, its schools, its laity—are some of the ablest scholars and teachers. Our Bishops are in a position to know the needs of the Church and the personnel and ability of its scholars. Let them choose men qualified and understanding Methodism to prepare the textbooks for students of our ministry. Admit no book that does not breathe the spirit and passion which have kindled our altar fires, stimulated our zeal and made for the establishment of righteousness in the whole world. After due examination and, if necessary, revision by the Bishops, with the advice of such educational experts as they may call to their assistance, let these become the guides of the youth who look to us for ministerial training. Whatever the expense, Methodism could make no better investment.

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shall save thyself, and them that hear thee."—*Christian Advocate.*

Why Do I Believe the Bible to Be the Word of God?

IN answer to your circular letter, "Why a Christian Layman Accepts the Bible as the Word of God," and asking for a few remarks on the same, I have to say, that the fact that the Old Testament was written from 500 to 1500 years before Christ, and the New Testament 1900 years ago, and so many books written by different people, and to have all these books in our possession at this time in perfect condition as they were originally written, is a marvel to commence with, and the fact that all these books of the Old Testament harmonize so correctly with all the writings in the New Testament, with absolutely no mistakes during a period of 1500 years, is remarkable to say the least. Also the facts that the prophecies predicted that a Messiah should come, whose name was Jesus, the Son of the Living God, and that He did come and was rejected by man and suffered death on the cross to pay the penalty of sin, and also to bear the sins of all those who put their trust in Him for their salvation. It is the only book in the world that you can translate literally into every language on the face of the earth, which shows that it is supernatural, and is the only book that men find fault with because it is the Word of God and gives His commands what to do and what not to do, and it is the only book that teaches mankind salvation.

The Books of Daniel and Revelation are so intertwined that one is the sequel of the other. They depict, as well as all the Epistles, what is about to take place at the end of the Christian Dispensation just before the Lord's appearance in the air for His Church, after which the great tribulation will doubtless commence, as the 70th week of Daniel is yet unfulfilled.

A CHRISTIAN LAYMAN.

* * *

The writer of the above has been a safe counsellor, a generous supporter, and is submitted as the pioneer in a New Department, if it meets with favor from our readers. We solicit one hundred Christian Laymen at their early convenience to send us, of about the same length, an answer to the query: "Why Do I Believe the Bible Is the Word of God?" We hope to gather enough of these to supply every Religious Periodical in the United States and Canada, with one or more of these Live Wires. Other topics later.

Can the Cross Be Preached?

REV. GEORGE JACKSON, an eminent Wesleyan Methodist preacher, has an article in *The Manchester Guardian*, with the startling title, "Has the Preaching of the Cross Ceased?" *The British Weekly* takes up this same theme in its chief editorial of a recent issue. Mr. Jackson calls attention to some cases which would indicate that such preaching might cease. He tells of a minister who conducted the whole communion without a single reference to the death of Christ. Another minister at the communion table spoke only of "the need of doing a common thing in an uncommon way." This same minister declared the communion service was a burden and a strain, and he had never preached a sermon on the atonement. Another British minister, now a professor in America, writes on "The Cross—The Report of a Misgiving."

These cases may be taken as an illustration of the effect upon the hearts and sermons of preachers who were carried away with the destructive skepticism of Germany. The editor of *The British Weekly* very truthfully remarks that the cross can be preached now. The war has changed some things. Among others, is the awakened sense of the sinfulness of sin. The sin of the world has been great, glaring and astounding. It is a heavy burden to bear away. We are under no illusions now. We are better prepared to realize that the wages of sin is death, and also better prepared to appreciate salvation, by a substitute, from that death.

Since the war many old texts which have been neglected can be and will be read with renewed meaning and freshness.

Again, education without Christ is seen to be wicked, and preaching without the cross is vanity.

The salvation offered by the cross is now the object of the strongest and most real faith. The editor of *The British Weekly* says men see now that it is Christ or chaos: "There is no hope in leagues or treaties, or trials or triumphs, if we are separated from Christ, who is not only our propitiation, but our risen and Almighty Saviour."

Among other things, Mr. Jackson calls attention to the fact that the older preachers, after setting forth God's work of salvation, appealed to the people to appreciate it and plead with them to accept it. But the modern preacher presents it often in a forceful manner, and then drops it, apparently saying, here it is, take it or let it alone. We must all confess that in much of our modern preaching there is a lack of earnestness commensurate with the importance of the message. —*Editorial in Presbyterian.*

Kent and the Sea Monster

BY JUDGE FRANCIS J. LAMB.

EXAMINATION shows that the scheme and purpose of "the author" of the Historcial Bible, (Prof. Kent), is the scheme and purpose of removing, modifying or discrediting the contents of "the Bible," i. e., the King James version. The contention of "the author" is that from examination of "the Bible" and relevant evidence, he has reached conclusions that justify such removals, modifications and denials of contents of "the Bible" and that by such conclusions he has removed from "the Bible" wrongful contents and produced the Historical Bible, which he contends presents the original Bible, from which the King James version has descended. Evidently in those conclusions and decisions purporting to so operate upon the contents of "the Bible," we have the essential foundations upon which the Historical Bible has been constructed. Hence any just estimate of that work must depend upon the validity of those decisions. If on due trial of those decisions by the just rigor tests and standards of the appropriate Science—that of jurisprudence—the decisions are found to be untrue, false—the Historical Bible must suffer the logical consequences.

We will bring the decision of the author into the forum of Jurisprudence, involving matters embraced in Matthew 12, and Luke 11, and try its validity by the tests and standards of Jural science. A brief statement will best bring before us the character and scope of this decision. Scribes and Pharisees irreverently and tauntingly demanded that Christ work a sign (Greek, *semeion*). As this word is often used in connection with examination of this decision, we note its purport, especially in Bible usage. Professor Kent recognizes this use and he designates it "supernatural." In its eighth definition of sign *(semeion)*, the Century Dictionary definies it: "In Biblical use; . . . especially an appearance or occurrence illustrative of the divine presence or power and authenticating a message or messenger," instancing Peter's use of *semeion* authenticating Jesus as "approved of God" thereby (Acts 2:22.) Inherent in *semeion* and sign is the probative element, i. e., that of evidence. It is the Greek word most commonly used in the New Testament to designate miracles. When the Scribes and Pharisees demanded of Jesus that He "show them a *semeion*," "Jesus answered and said unto them, An evil and adulterous generation seeketh after a *semeion*: and there shall be no *semeion* be given to it but the *semeion* of the Prophet Jonah: *for as Jonah was three days and nights in the sea monster's belly; so shall the Son of man be three days and three nights in the heart of the earth.*"

We have italicized the above passage for ready reference later. The author's decision here, viz.: "The author of the Gospel of Matthew in 12:40, recalling the miracle recorded in the book of Jonah, offers an explanation of Jesus' statement that no sign *(semeion)* should be given except that of the Prophet Jonah." There is in this an implied decision that the apostle Matthew is not "the author" of the Gospel of Matthew, which may deserve notice. But the distinct question here is: In reaching his conclusion and decision just quoted, did "the author" well and

truly try the question whether or not Jesus employed the italicized passage in answering the demands of the Scribes and Pharisees; and did he render a true decision thereon in accordance with the evidence.

What is the evidence, especially that was before "the author" when he made this decision? The Gospel of Matthew is clearly within the Ancient Document rule of evidence in Jurisprudence.*

It is not only competent evidence, but is in reality the deposition of Matthew reduced to writing and put forth by him in direct obedience to expressed commands of Christ, viz.: "Ye shall be my witness both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." By embodying his testimony in a written deposition was the only way Matthew could fully obey the command to witness for Christ throughout the world.

Matthew's deposition, on the question we are examining, is express and clear. He does not merely describe; he quotes the language Christ used in answering Scribes and Pharisees. He testified that when Scribes and Pharisees demanded a *semeion* (miracle) that Jesus "answered and *said* unto them;" i. e., Jesus used the language which we have quoted above, that is verses 39-40 of Matthew 12. This is explicit evidence that Christ Himself employed the italicized passage in His answer to Scribes and Pharisees, which "the author" in his decision we are examining says Christ did not use. The evidence directly and expressly contradicts the decision of "the author" here in question. There is no evidence to the contrary.

What evidence does "the author" produce to sustain his decision? He does not produce any—not the slightest. He tries to evolve a doubt by asserting that in Chapter 11 of Luke's Gospel recording Christ's answer to Scribes and Pharisees, *Luke is silent* as to Christ's reference to the miracle confining Jonah three days and three nights in the sea monster. Luke is not silent on this question.

Luke records the demands of Scribes and Pharisees for a *semeion* (miracle) and that Christ answered that no *semeion* should be given except the ***semeion*** of Jonah the Prophet. In that statement Jesus brought before the Scribes and Pharisees and Jews the Book of Jonah, of their Holy Scriptures with its detail of the miracle wrought up Jonah—cast into the sea—swallowed by a sea monster —confined in its belly three days and three nights and then delivered on dry land. After that reference any subsequent naming of the matter would bring the whole before the audience. Jesus did this by using the rhetorical figure of synecdoche—putting part for the whole—for in immediate connection, Luke records that Jesus said (R. V.), "For even as Jonah became a *semeion* (witnessing miracle) to the Ninevites, so (i. e., in typical detail of miracle wrought upon Jonah as recorded in their Scriptures) shall also the Son of Man be (a *semeion*) to this generation," i. e., the generation which Jesus was addressing.

When what Jesus condensed by synecdoche is expressed to its just completeness, it corresponds essentially with Matthew's statement which "the author" untruthfully decides "Jesus did not use in answering Scribes and Pharisees." "The author" was needlessly in error in teaching that "Luke was silent" in the matter. There is no evidence to support the decision of "the author" we have examined. The plain direct evidence expressly contradicts the decision. The decision is untrue and teaching it is false teaching.

*Greenleaf Ev. Sec. 21 and Sec. 142, 12th Edition.

The world likes best a religion that has its claws cut and its teeth drawn; that is simply ornamental, and offends nobody. But if my religion is one that gets and sane and moderate, always "kept in its proper place," never making any pro- the praise of completely unsanctified men, because, as they say, it is so reasonable test against iniquity and wrong, I may surely ask myself with serious concern whether that is the kind of religion under the power of which *my* Master lived and died, or the kind of religion that should satisfy *me* as His disciple.—*Rev. G. H. Knight.*

The Sanctuary

The Crusader

BY DAVID JAMES BURRELL, D.D., LL.D.

Thou, therefore, endure hardness as a good soldier of Jesus Christ.—2 Timothy 2:3.

THERE is something pathetic in Paul's frequent references to the trials and triumphs of a military life. He was himself exempt from military service by reason of his small stature and "oft infirmities," but the spirit of a soldier was in him.

He is writing to Timothy, his spiritual son and successor in the pastorate of the Ephesian Church; and, as if he were himself the veteran of many wars, he particularizes as to the spirit and equipment which will enable his young friend to acquit himself as a "good soldier of Christ."

He designates in particular the five graces which are necessary to this end. The first is Truth; or rather loyalty to the Truth as God gives one to see it. The second is Purity: "Be thou an example of Purity." The third is Courtesy: "Be gentle toward all." One of the poets puts it thus:

"Who misses or who wins the prize,
Go lose or conquer as you can;
But, if you fall or if you rise,
Be each, pray God, a gentle-man."

The fourth is Patience; and here is where the "enduring of hardness" comes in. The fifth is Courage: "Put on the whole armour of God; the girdle of truth, breastplate of righteousness, shield of faith, sandals of divine grace, helmet of salvation and (as your only weapon) the sword of the Spirit which is the Word of God.

It is worth observing that the five graces here named in Paul's letter to Timothy are in exact correspondence with the five-pointed star which was adopted by the Crusaders as the symbol of their devotion to the righteous cause.

In the year 1094 a monk of dwarfish stature might have been seen riding on an ass through the very territory north of the Alps which has recently been devastated by rival armies, crying as he went, *"Deus vult!"* that is, "It is God's will!" In his monastic cell he had heard of cruelties inflicted by the unspeakable Turk on pilgrims to the Holy City. In the watches of the night he had seen them beckoning for help. As he now rode among the hamlets and villages his eyes were aflame with holy zeal; and in answer to his call an army of sixty thousand went trooping after him. This was the beginning of the Crusades, in which a vast company of such noble spirits as Tancred, and Cœur de Lion, and St. Louis, and St. Bernard and Robert of Flanders were soon enrolled. They were initiated by spending a night at the altar, taking an oath of unswerving loyalty to the Cross, and receiving the sacrament and the five pointed star at break of day.

The first point of the star was Truth: and the particular truth for which the Crusaders stood was indicated by the Red Cross which they wore upon their arms. Christ, who said "I am the Truth," was the center and summary of their creed; "first, last, midst and all in all."

The second was significent of Purity. An old writer in setting forth the knightly character says among other things, "Nothing he cometh upon is to him common or unclean because there is no mordant in his nature." This *mordant* was the chemical factor used in a dye-vat to make the colors fast. A true man has nothing of this in him, nothing wherewith to grasp or appropriate a low or common thing.

The third was Courtesy. This means more than simple politeness. It cannot be found in a Handbook of Etiquette or in Lord Chesterfield's letters. Sir Philip Sydney, the Knight without fear or reproach, defined it as "high thoughts seated in a soul of honor."

The fourth was Patience, which is the Cinderella of all the graces. It is easier to stand on the firing line than to make forced marches or endure the dreary service of the trench. Our country has never known a braver man than General

Grant: but his character shines brightest not in the forefront of battle but in the story of those dreary days when he sat waiting for the end. He wrote his Memoirs while the anguish of an incurable disease was burning and wrenching at every nerve and sinew; yet no murmur escaped him. That was patience! And having completed his work, he relinquished his pen as he had laid down his sword in calm submission to the higher will.

The fifth was Courage. We would go far to find a better illustration of this than in the case of Sir Hugh Talbot who, being sentenced to death by his Moslem captors, was offered life and liberty if he would signify an abandonment of his faith. He was at length brought out for execution and again was promised release if he would only bow under the Crescent and say, "God is God and Mahomet is his prophet." It was a sore temptation, for life was dear to him. He bowed his head for a moment and saw a far-away castle where his wife was gazing wistfully towards the east and murmuring a prayer for his return; he saw his children playing about his home and prattling of him. Then lifting his heart in prayer he shook off weakness and baring his breast said simply, "I am ready. *Deus vult!*" Oh, blessed is the man, here and hereafter, who counts life of less value than the things that make life worth living in view of the life further on.

But the Crusaders have long since gone their way. "Their swords are rust, their good steeds dust, their souls are with their God we trust." We however are here, and the five-pointed star is ours.

It devolves upon us to be loyal to the Truth. There are certain fundamental facts for which as Christians we are bound to stand, such as the coequal Deity of Christ, the saving power of the Cross and the trustworthy authority of the Scriptures. These are not many but they are of vital importance to our spiritual life.

We are also under bonds to be Pure. This means not simply that we are to avoid the grossed forms of evil but to shirk from the mere suggestion of impurity as a sensitive plant recoils from the touch of a rude finger. "We may not be able to prevent an unclean bird from flying over our heads," said Luther, "but we can prevent its building a nest in our hair."

And what shall be said as to Courtesy? This is one of the finest of Christian graces. Perhaps its best synonymn is magnanimity. Here is an illustration in point. Two sailors—not to be taken for gentlemen by their outward garb or mannerly grace—were swinging along arm in arm in a seaside town when a strange thing happened which suddenly fixed their attention. A funeral was coming down the street—four bearers carrying a casket and not a mourner following it. They looked into each other's faces, silently read each other's thoughts, then uncovered and stepped into the street, fell into line and went following after the lonely dead. That was the prompting of true courtesy; and rude and homely as those sailors seemed, they were possessed of the finest instincts of gentlemen.

As for Patience; if you are a true Christian "let patience have her perfect work." A troop of American soldiers who were recently surrounded by the enemy in the forest of Argonne would far rather have been on the thin red line, with shrapnel falling all about, than simply to be waiting with empty knapsacks for deliverance to come. Waiting is the difficult thing: to "hold on, hold fast, hold out" —this is what tries the soul of a man.

But the crowning grace of Christian character is Courage. Nor is its chief exhibit on the embattled field. One of the young men of this congregation a while ago enlisted with his mind made up to face the enemy. He did not have to go to France to meet his opportunity. It came to meet him on his very first night in camp when, sitting on the edge of his cot, he took his khaki Testament from his pocket and proceeded to read it. This was the signal for cat-calls and laughter all about him. He calmly read on, closed the book and then turning to the chief offender said, "Now that I'm through, Comrade, I'm ready to hear from you. What is it you wanted to say?" "Oh, nothing," said the other, "really nothing at all. I was only joking." "Very well," said our young recruit, "then if you don't mind I'll be saying my prayers." And when he rose from his knees there

were two others kneeling at neighboring cots. To do a thing like that takes the finest sort of courage, very like that of the three youths in Babylon who at peril of life refused to bow their heads when the great golden image went by. It is oftentimes harder—as most people have found out—to face a pointed finger than to march up to a battery of great guns.

The best exemplification of all these graces is found in the character of Christ himself. He was the Knight-errant of Truth. When challenged to say whether or no he persisted in claiming to be the only begotten and co-equal Son of God, He answered—even with the shadow of the Cross falling over Him—"I am come to bear witness of the Truth." And He died for making Himself equal with God.

He was the finest exemplar of Purity that ever lived in this world of ours. The man who betrayed Him, the judge who sentenced Him to death and the Centurion who took charge of His execution all bore witness to the unsoiled whiteness of His character.

"O who so calm, so fair, so bright,
So pure, so made to live in light!"

His high standard of courtesy was formulated in the Golden Rule; and it was perfectly set forth in the conduct of His daily life. What a world this would be if all were to practice it!

And did ever one live as Patient as He? They crowned Him with thorns, robed Him in the cast-off purple of a petty Procurator, scourged Him, spat upon Him; and—though the legions of heaven were at His command—"as a sheep before her shearer is dumb, so He opened not His mouth."

As for His Courage He was the Hero of all heroes. Having come into the world to suffer and die for us men and our salvation He "set His face steadfastly to go" and swerved not an inch from the red trail until He reached Calvary and accomplished the task marked out for Him. Crown Him with many crowns!

But crowning Him is not so important as following Him. To be like Him and to serve Him faithfully is the sum total of the Christian life.

It is a true saying, "Peace hath its victories no less renowned than war." No satisfaction on earth is to be compared with that of conquering one's meaner self and doing something for the world's welfare and the glory of God. A mysterious "white stone, with a new name written therein which no man knoweth save he that receiveth it," is promised to him that overcometh. Great things are in store for those who can say, like the old Apostle, who wore no martial decorations that men could see, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown which the Lord, the righteous Judge, will give me in that day."

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Christian Assurance

BY THE REV. E. H. CHAPIN.

By the grace of God I am what I am.—1 Cor. 15:10.

IT is a dreadful thing to think that the same possibilities are in us that were in the multitude that followed Christ. You think it was an awful thing for Judas to betray Jesus. How many betray Him for less than thirty pieces of silver! You think it was a terrible thing for Peter to tell such a cowardly lie, and skulk from his Master. How many do the same thing when they deny their religious faith—when they go to places where it is unpopular, and they shrink from avowing it, or perhaps disavow it altogether. How often do men entertain the same feeling that the multitude did when they cried out, "Not this man, but Barabbas!"

It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful, and yet salutary to think of—for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life without sentinels of watchfulness and camp-fires of prayer.

Doing the Impossible

BY JOHN H. JOWETT, D.D.

The things which are impossible with men are possible with God—Luke 28:27.

WE have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us. It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust a man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can refurnish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excesses; we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.

And so we touch our "impossible" almost at a stride. The "impossibles" stare upon us on every side. How then? it is only God and in the power of His holy grace that the impossible thing can be realized. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would re-create the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible.

Though earth and hell the Word gainsay,
The Word of God can never fail;
The Lamb shall take my sins away,
'Tis certain, though impossible.
The thing impossible shall be,
All things are possible to me.

That Well That Satisfies the Soul's Thirst

BY F. B. MEYER, D.D.

Ho, every one that thirsteth.—Isa. 55:1-9.

THERE are things which money cannot buy. It is absurd to bring gold or silver or any such equivalent for them, for they are without price. They therefore elude the rich, who have acquired the habit of supposing that money is the only medium of exchange, and who find it hard to think of wealth other than that which passes current in the market; whilst they are within the reach of those who have no money, but who are sorely athirst.

2. It is highly necessary that God should call the attention of the Jewish people to these unpurchasable possessions. Their life in Babylon had become so luxurious that there was danger of their losing sight of the great facts of the spiritual world. It was needful for them to be reminded that the immortal thirst of the soul cannot be quenched by waters whose source is the depth of the earth, though the wells be deep as Schar's; and that its hunger cannot be satisfied with the provision beneath which the tables of a Dives groan.

3. True satisfaction—that which is really bread, the fatness that delights the soul—can only be obtained where the coins of this world do not pass current; in fellowship with Him whose voice is ever speaking in the marts of commerce, saying, "Ho, every one that thirsteth, come ye! Harken unto me! Buy wine and milk; eat ye that which is good!"

4. These gifts of the spiritual world by which the soul lives are given in covenant. Each man must enter for himself into covenant relationship with God. Yet in the deeper sense, the covenant has been already made on the behalf of all faithful souls, by their Representative, who here looms out, amid the mists of the dim past, in the unmistakable glory of the Son of man.

Sidelights

Question

In Matt. xi. 11 and Luke vii. 28, where it is said that the least in the kingdom of heaven or of God is greater than John the Baptist, a difficulty appears that many have wished solved. What is the solution?

The solution may be clearly seen in the fact that this is spoken of the contrasted parties, not *personally*, but *positionally*. It is not that the least Christian is superior to John in those things wherein by nature and grace, he was distinguished; but the humblest disciple who lives under the full influence of the Gospel will, by his greater advantages, know more and be further advanced in those things of which Christ is the Revealer than John,—just as a child on a hill can see more than can a man in a plain. "The least" in this new dispensation of Gospel fulness of grace has a standing in advance of the "greatest" in previous dispensation.—*B.*

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To Discouraged Christians

An heir sometimes loses his inheritance when the law courts break a will. But there is one "last will and testament" that no law courts can ever break. And there is one heir who is never going to lose his inheritance,—not one jot or one tittle of it. That will and testament was made by God. And, wonder of wonders! God himself is the heir! And He will see to it that He gets His entire inheritance. His will guarantees Himself "the riches of the glory of His inheritance in the saints" (Eph. 1:18). Every believer—that is, every one who has accepted Jesus Christ as Savior—is a saint. God tells us that He himself has a gloriously rich inheritance in every believer. He is not going to be defrauded of that inheritance. Neither Satan nor the faint-hearted, stumbling, even defeated and discouraged believer can rob God of His inheritance in that believer. Would it not be well for us, as Christians, to remember this inviolable word of God the next time we are discouraged or are tempted to discouragement? As though it were *our* responsibility to see things through! If it were, we might well be discouraged. But it is God's responsibility. He is not discouraged; he is not defeated or defeatable. He is going to secure his whole gloriously rich inheritance in even the discouraged Christian. How much room is left for discouragement when we stop to think of that?—*S. S. Times.*

* * *

The Universal Light

As the sun shines for every man, so Jesus Christ lives for every man. The lamp in the house belongs to the householder; the lamp in the street is a local convenience; but the sun pours its morning and its noontide into every valley, and into the humblest home; that is the true light; the freehold of every man—the private property of none! And every man knows that the sun is the true light—feels it to be such—and without hesitation affirms it to be supreme. There is no debate as to whether the sun or the moon is the light of the world. Imagine a dark night, and an observer who has never seen the sun; a star suddenly shows itself, and the observer hails it with delight. Presently the moon shines with all her gentle strength, and the observer says: "This is the fulfillment of the promise: can aught be lovelier, can the sky possibly be brighter?" "In due course the sun comes up; every cloud is filled with light; every mountain is crowned with a strange glory; every leaf in the forest is silvered; the sea becomes as burnished glass,—and secrecy is chased from the face of the earth. Under such a vision, the observer knows that this is the true light—the sovereign, all-dominating flame. It is so in the revelation of Jesus Christ.—*Joseph Parker, D.D.*

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Our Gospel Message

The world is aching for a Gospel, and it is the labor of the Church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That Gospel,

preached by a Church that believes in it, a Church that is redeemed by it, a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated, and transfigured world. In her preaching of an atoning Savior, the Church must on her part fill up that which is lacking of the sufferings of Christ.—*J. H. Jowett, D.D.*

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God's Sacred Place

There is something that touches the imagination of people in the thought of a minister's dropping down dead in the pulpit, but I do not think I should be any nearer heaven if I died in my pulpit than if I died on my farm, or on a railroad car, or on a vessel at sea. Where the soldier is fighting his king's battle—that is the place for him to die. Whatever his posture may be—whether he is standing with uplifted hand to smite the enemy, or is reclining for repose—that is the place. Put on the harness that God has given you, and work up to your strength, and let the Master call you when he wants you. I would not take away any sanctity from these higher states; but I would add sanctity to the lower elements of life—*Rev. J. B. Thomas, in West. Recorder.*

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Sin the Traveler.

Sin seldom "stays put." It is a persistent traveler. In a city pavement there was a place where, while a building operation was going on, the paving had been torn up, and on a rainy day the ground was a mass of mud and mortar and slime. A man picking his way through found that, after he had gotten past the break in the pavement, he was by no means past the underfoot mud, for people walking that way had tracked the mud and slime far beyond the point of immediate disorder. And so our sin goes traveling on. We cannot safely hope to limit it after we have tolerated it. The only safe way is to let our Lord prevent it.—*S. S. Times.*

* * *

The Beauty of a Holy Life.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles of battle nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam that "go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.—*Andrew A. Bonar.*

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Christ the Center of All.

To lose Christ would be to lose the very center of all history. The synagogue no less than the Church recognizes the date of his birth. The more profoundly we become interested in humanity, the more deeply do we see that our hopes all center in Him. Mr. Gladsone has left in his home church of Hawarden this strong testimony: "All that I write and all that I think and all that I hope is based upon the divinity of our Lord, the one eternal hope of our poor wayward race."

In other religions, men worship and honor a memory, but in the Christian religion it is a life; it is the living Christ, the Prince of Life, who is honored and followed and obeyed. Because He lives, we shall live also. He not only suffers for us, but He suffers with us. We are in all His thoughts and plans. He is our Life.—*Bishop Eugene R. Hendrix.*

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A celebrated evangelist, face to face with the culture of Harvard was accused of leading audiences into excitement. "I have heard," said he, in reply, "of a traveler who saw a woman weeping and beating her breast. He ran to her and asked, 'What can I do for you? What's wrong?' 'My child is in the well! My child is in the well!' Assistance was swiftly given, and the child rescued. Farther on he met another woman wailing also and beating her breast. He earnestly asked, 'What is your trouble?' 'My pitcher is in the well! My pitcher is in the well!'" Our great social and political excitements are all about pitchers in the well, and our religious excitements are about children in wells.—*Joseph Cook.*

International Sunday School Lessons

Peter Stands for Truth and Honesty

Lying lips are an abomination to Jehovah; but they that deal truly are his delight.—Prov. 12:22.

NANIAS and Sapphira, his wife, sold their property, and gave to the common fund of the church part of the purchase money, pretending it was the whole. When his hypocrisy was denounced by Peter, Ananias fell down dead; and three hours later his wife met the same doom. The following points are of interest. (1) The narrative immediately follows the account of the intense brotherliness of the believers resulting in a common fund, to which Barnabas had made a generous contribution (Acts 4:32, 37). The sincerity and spontaneity of the gifts of Barnabas and the others set forth in dark relief the calculated deceit of Ananias. The brighter the light, the darker the shadow. (2) The crime of Ananias consisted, not in his retaining a part, but in his pretending to give the whole. He was under no compulsion to give all, for the communism of the early church was not absolute, but purely voluntary (Acts 5:4). Falsehood and hypocrisy ("lie to the Holy Spirit" ver. 3), rather than greed, were the sins for which he was so severely punished. (3) The severity of the judgment can be justified by the consideration that the act was "the first open venture of deliberate wickedness" within the church. The punishment was an "awe-inspiring act of Divine church-discipline." The narrative does not, however, imply that Peter consciously willed their death. His words were the occasion of it, but he was not the deliberate agent. Even the words in ver. 9*b* are a prediction rather than a judicial sentence.—*International Standard Bible Encyclopedia,* Vol. 1, p. 129.

Lying is to speak falsely, to make a false statement. In its very essence, a lie is something said with intent to deceive. It is not always a spoken word that is a lie, for a life lived under false pretenses, a hypocritical life, may be a lie equally with a false word. A vain thing, like an idol, may be a lie, as also a false system. Error, as opposed to truth, is a lie. The denial of the deity of Jesus Christ is regarded as "the" lie (1 John 2:22).

The origin of lies and lying is traced to Satan who is called "a liar, and the father thereof" (John 2:22). The whole race is guilty of this sin. It is a part of the old Adamic nature, "the old man" (Col. 3:9), which the believer in Jesus Christ is called upon to put off. So prominent a factor is it in the experience of the race that among the condensed catalogue of sins, for the commission of which men are finally condemned, the sin of lying takes its place. "All liars shall have their part in the lake which burneth with fire and brimstone (Rev. 21:8, AV).

The punishment to be meted out to liars is of the severest kind. They are positively and absolutely excluded from heaven (Rev. 21:27; 22:15), and those who are guilty of this sin are cast into the lake of fire (Rev. 21:8). We are reminded of the awful fate meted out to Ananias and Sapphira when they lied to God and man (Acts 5:1-11).

Throughout the Scriptures we find false joined to other words, e. g., "false apostles," so called because a true apostle delivers the message of another, namely, God; while these "false apostles" are from Satan, and like him, they transform themselves into angels of light, and sail under false colors. Mention is made of "false brethren," whose teaching was false. We also read of "false witnesses," who testify to what they know is not true.—*International Standard Bible Encyclopedia,* Vol. 3, p. 1887.

The perfect truth is alone in Jesus Christ. The one complete book is the Bible—the word of God. We come into the knowledge of the truth as we come to know Jesus Christ. The Bible is Christ's revealed will concerning our duties in this life and our destiny in the life to come. It also accounts for the manner and purpose of our origin. A singular and significant fact is that those who come to accept Christ in all His claims of sovereignty over life and soul, both as to origin and destiny, resting all hope and expectation upon that faith in Him, are no longer beset with fears and doubts concerning the future. Also the as God's inspired word sets at rest all

doubts and questionings concerning our origin and destiny. There are other theories as to origin and destiny, but in not one of all the others is the heart and soul set at rest. There are other faiths and religions, but none bring that rest hearty and full acceptance of the Bible and assurance that comes to every believer in Jesus Christ. Hence neither Christ nor His revealed gospel can be traditionary. The very hope and experience they bring to every believer confirms beyond all doubt their reality.—*Cumberland Presbyterian.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

Nineteen Twenty will be a memorable year in the history of America, "three hundred years from the landing of the Pilgrims." This year will give us pause to consider the growth of Democracy and Liberty, the establishing of the authority and the ability of the people to rule themselves, under the guidance of Almighty God, the "Author of Liberty."

THE GATE CALLED BEAUTIFUL

ACTS 3:1-26.

NEW YEAR'S DAY is a beautiful gate into the Temple of another year, with its corridors and columns more lovely than the Corinthian.

Peter did a beautiful act befitting the Gate called Beautiful, of a beautiful Temple, of a beautiful City. It suggests to us eye-gate and ear-gate. It speaks of the gate of the Home, the gate of the Church, and the gate of Heaven. Your life may be the beautiful gate into the Kingdom of Heaven on earth for some sympathetic soul, won by your love.

January is the gate of the year. Is it beautiful to you? Some would turn away with sorrow of heart. God has made it a beautiful gate and you may make it the entrance into a beautiful year. No matter what the past has been, Christ has made it possible for you to begin anew the most beautiful life possible to man, better than any previous year.

"In the name of Jesus" we enter the gate, which He has made for us *"Anno Domini."* Time is given us by God for opportunity. Its possibilities are limitless, for adornment. The Jews were taught to write the law of God upon the lintel and door posts of their homes. Now the gate of every year is embossed with promises of Divine Love.

"Standing at the portal of another year," let us resolve to make every day beautiful with kindly acts and cheering, helpful words. Peter's life was more handsome and more exultant because of the act done to the impotent man, at the Gate called Beautiful.

The Gate of the New Year is God's, loaned to us gratuitously. Some falsely say, "My time is my own." But every minute belongs to God; and He expects us to make good use of it. Only thus will we leave the gate beautiful when we have passed.

On every New Year's Gate is marked in invisible penmanship "This way to the gate of the Eternal City of God." Death is the Gate of Heaven, shrouded in darkness on this side; but on that, flashing with Godlike immortality.

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LIFE'S EQUIPMENT

JOHN 21:1-25.

WHY are so many New Year resolutions broken? Why did Peter fail? Jesus saw the raw material, saw his possibiltiies, and He offered him life's true and perfect equipment, *Love.*

If anyone has broken his pledges, so had Peter. If anyone has lost his faith, so had Peter. If anyone has failed at the open door, so had Peter. In Japan there is a bird that is always saying, "Me! Me!" In America it is the humans that are too often saying, "Me! Me!" That is our weakness. The cure is God's love in the heart, to overflowing.

The source of our love is God's love to us. A child was lost in a desert, and search was made in vain. Others gave up, but the mother said, "Not till death shall I stop searching." She put her ear to the ground and heard her child's cry, and ran to its relief. So God came.

Some fail to believe in such a magic power. But God made us to be equipped by His love; and without it we are as helpless and irresponsive as an electric car without electricity. When the circuit is completed by faith the effect is marvelous. Love purifies and sweetens

immortality. It takes black carbon and transforms it into diamonds. It vitalizes black earth into lilies. It gives to unstable water the precision, force and efficiency of the flue. It changed the fitful Peter into a rock, immovable. Love is more than the description of it, as the rose is more than its botany. The love of God has changed head hunters into Christian philanthropists. David Livingstone to the last said, "I am a Missionary, heart and soul;" and H. M. Stanley could not bribe him back to civilization. Love is the power behind the will. Love can keep us true to our highest ideals. It keeps us from becoming lukewarm. It always has the expulsive power of the new affection. It is Heaven's dynamic and life's equipment. "God had an only Son, and He was a missionary, and a doctor." Love was God's equipment for saving the world; and it will be ours for saving our fellowmen.

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LIFE'S CONCENTRATION

PHIL. 3:1-16.

CONCENTRATION is the secret of efficiency. Many waste half of their life's possibilities by diffusion, lack of determining purpose. We need to begin and pursue the New Year with one burning passion. "This one thing I do," "I press on toward the high calling of God in Christ."

Some meet every day with a whine or a snarl. They are cynical, fearful, doubting, and the end is torture and defeat. This is inevitable apart from Christ. Begin the year with *God*. This is infinitely more than stoicism. It makes the most trying things the "time of our life." "Though the future looms dark, I will show a morning face."

Let nothing stray. A horse may stray. A boy may stray. The mind may stray. The soul may stray. How often thoughts and plans and efforts stray! While busy here and there, the opportunity escapes.

nity escapes. Under God we can make our life what we wish, in that which is highest. We may fail in accumulating wealth; but our specialty is something better, ecen character. When the Swiss Naturalist, Louis Agassiz was ten years old, his mother took him to Echo Valley. At first he said gruffly, "Who are you?" and then, "I don't think you are a nice boy." His mother told him to say, "Come and I will show you my treasures."

By concentration the Church of Christ is making itself felt in every department of national life, and is leavening the world. Japan has come to the front. China is awakening. Three hundred years ago Prince Henry sent stone crosses with the explorers to West Central Africa; but forty years ago our missionaries took the Gospel, and now whole districts say, "We are all your children, walking in darkness." The Temperance Reformation has succeeded. Fair play is demanded in business and politics.

By concentration we can serve someone every day, in the name of Jesus, Who calls us to follow Him. "Say a good word for Jesus Christ." Reach forward for "Christ and His Church."

* * *

"O JERUSALEM!"

MATTHEW 23:37-39.

AFTER 1200 years of Mahomet, Jerusalem surrendered to the British in December, 1917, and will be forever free. What a history from Jebus of the Canaanites to the coming of her King! Oh, the pity of it! When their King came He was constrained to weep over it, and soon He was led outside its walls to be crucified for it and for us.

Jesus loved Jerusalem more than all the cities, yet that could not save the city, for it rejected Him. Favored above all the cities of earth, it dug down its own walls and killed the only One who could save it. How many in Christian America are rejecting Christ as Jerusalem rejected Him? How many are entering the New Year all unmindful of His yearning interest and compassion?

Some souls have never opened the gates of their hearts to Him. "Oh, why will ye die?" Pray the Holy Spirit of God to make them hear.

Some began January with thoughts of Jesus, but their good resolutions are already broken, and they are back in the world. Over such Jesus yearns. May they hear, before "their house is left unto them desolate."

Some earnest ones are discouraged, by disappointment, by failure, by sorrow, by sin. If Jesus wept over the backsliding city, doomed by its apostacy, how much more will He care for you, "O ye of little faith."

Jesus loves His church more than He loved Jerusalem. The whole issue hangs on the Church.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON HAMILTON, D.D

"Raising the Devil"

CHAPTER 3

E serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The voice was like a clarion trumpet note that thrilled every soul. The death-like silence that followed the words was broken by a hoarse voice from the audience.

"You have shed your skin, Old Serpent, but you are the same amusing old devil.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" again rang out the appalling cry of the Wizard, who looked and spoke like a prophet of the olden times.

"These words were spoken by the Son of Man, who also was the Son of God. They were addressed to an audience in many respects like you. They were 'Hypocrites like unto whited sepulchres, which indeed appeared beautiful outward, but within were full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.'

"Hell and Damnation no longer are named in the Church of God. They have been degraded into the blasphemous and vulgar profanity of the street. Three classes of persons have united to banish the devil and advertise hell to let. One class declares that God is too good to damn anybody; the second professes to believe that men are too good to be damned; the third, you and your like, who know they ought to be damned and fear that they will be. Argument, scoffing and wit, have been so successful that the Church has been silenced. Multitudes prove their faith by living as if the devil was homeless and hell-fire extinguished. No one believes more firmly than you do, in the existence of a devil, and the certainty of a hell for the sinner, whose torture is infinitely beyond any that could be produced by a literal fire of brimstone. It is true, you seek your guilty pleasure in a place which you have dared to call 'The Mouth of Hell,' but while engaged in revelry and debauch, you know you are already damned and need not wait until death to go to hell. You are already there."

It is impossible to describe the excitement created by the words of the Wizard. He was interrupted by hisses and oaths intermingled with the angry shouts of men and the hysterical and terrified shrieks of women.

The Wizard, as if indifferent to, or unconscious of the turmoil, continued speaking in a voice clearly heard above the tumult. His words were quotations or paraphrases of Scriptural denunciations of sins, naming them by their plain Anglo-Saxon names, and threatening sinners with the wrath of an insulted God. He drew lurid pictures of the tortures of the damned, with such fierce and dramatic intensity and power, that he hushed the mob into silence and transformed their wrath into terror and dismay. Changing his tone, as silence fell upon the people, he said:

"Let us find my illustrations, not in Babylon, nor Nineveh, nor London, nor Paris. I will not go without these walls. There are lost souls here tonight, who agonize hourly with the pangs of remorse. They would gladly exchange the torture they endure for that of fire, and find relief as sweet as the bliss of heaven. They hide their bleeding hearts and aching souls behind a smiling face, as they strive to conceal with foolish words of levity and mocking laughter, the sobs that are besieging their lips.

"The most beautiful woman in New York is here tonight. She is in the very flush of girlhood dawning into a royal womanhood. A face and form that ravish the eye, she strips herself nearly naked to the waist, that every one may see her wanton beauty unadorned. She has a princely suite of rooms in the most

fashionable hotel, with jewels rare and gowns from Paris of fabulous wealth; her every wish is gratified before it is uttered. Every wish, did I say? No! There is one wish that she utters a thousand times a day, for whose fulfilment she would gladly give all she possesses, even her fairy-like beauty. She sobs every day, when sure she is alone, in grief that would melt a heart of stone. She bemoans the lost purity and innocence of soul that she once knew. Her home is a house of mourning, where her mother, day and night, lifts her voice in lamentation and bitter weeping, refusing to be comforted, for her child, who is not. Can imagination portray a more bitter pang of pain than memory inflicts upon this beautiful sinner every waking hour, and haunts her sleep with terrifying dreams?

"By her side sits a man, the betrayer of her innocence, the guilty wretch who has robbed her of her purity and dragged her down to her living hell. He was once the soul of honor, the trusted friend and companion of the associates whom his high position and noble character had gathered about him. He fell and went down to the pit—not alone. His honor gone, his wealth squandered, stricken with a fatal disease, he counts his few remaining days with a feverish anguish that would shame the agonies of the damned. Does he believe in hell? Ask him if you dare.

"I see another here, a bank official of the very highest financial standing, a member of a prominent church, the husband of a beautiful wife and father of three lovely children. He lives in a palatial mansion upon one of the choicest streets. Trusted, honored, beloved, he of all men ought to be happy. But his life is a daily hell. His double life cannot be concealed much longer. The secret of his guilt has fallen into the hands of a dastardly miscreant. It has been made a weapon to blackmail him until he has robbed the bank and is ruined beyond the hope of redemption, to purchase silence. Every time he opens a letter, every time he hears his doorbell ring he listens for the voice of doom to blast his character and strip him of the last shred of public confidence and esteem. Does he believe in hell? Belief with him has changed to knowledge."

Again a fierce tumult stirred the angry crowd to shouts, shrieks and bitter denunciation and threats of violence. Above the clangor, the voice of the Wizard could be clearly heard, uttering warnings of the day of wrath in store for New York, whose sins invited such an outpouring of wrath and judgment as buried Sodom and Gomorrah in an avalanche of fire.

"Thou wicked city, thou shalt be visited of the Lord of hosts, with thunder and earthquake and great noise, with storm and tempest, and the flame of devouring fire.

"And the kings of the earth and the great men and the rich men, and the chief captains and the mighty men, and every bond man, and every free man shall hide themselves in the dens and in the slums of the city and shall cry to the great buildings that tower to the sky, 'fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb.' For the great day of His wrath will come and who shall be able to stand."

Unknown to the audience, a great storm had been gathering. Just as the Wizard spoke these words, a peal of thunder shook the house like an earthquake. It was accompanied by a flash of lightning of such dazzling brilliance as to blind every eye.

The Wizard in stentorian tones began with most striking and fearful imagery to portray the terrors of the day of judgment. The thousands assembled sprang to their feet. Hundreds fell unconscious as if shot. Others started to escape but were seized with convulsions and fell to the floor and writhed in agony and terror, shrieking, cursing, and praying almost in the same breath. Lightning, thunder, rain and hail, of such fierceness as none had ever known raged without, but it was not more awful than the tempest within.

The young man and woman of whom the Wizard had spoken, started to leave the house. The girl was seized with convulsions which threw her into contortions of the most fearful and sickening nature. Her clothing was torn from her until she was naked to the waist; her hat was thrown half across the room

as her long and luxuriant hair, which was her greatest pride, was unfastened by the loss of combs and pins, and became a halo, like spun flame, as she leaped and whirled and shrieked like a dancing dervish in wildest frenzy. Her example was imitated by hundreds of women throughout the audience, who began to scream and leap and dance. The men accompanying them, tried to restrain them, but they, too, caught the contagion and began to leap and dance and shout and swear and pray.

An alarm had been sent to the nearest police station. A patrol wagon dashed up to the door and the captain and a dozen stalwart policemen rushed into the room. They were so amazed at the scene that for a moment they stood in dismay, unable to move or speak. The captain seeing the Wizard was by every malignant art feeding the flame of excitement, strode down the aisle and sprang upon the stage, accompanied by his men. Roughly laying his hand on the shoulder of the Wizard, he shouted in his ear:

"You are under arrest for disorderly conduct."

The Wizard turning and looking into his excited face, said in tones of thunder:

"God shall smite thee, thou whited wall!"

The captain reeled and fell as if dead. Some of the policemen sprang to his relief; others attempted to arrest the Wizard. Immediately every policeman was in convulsions, leaping, dancing, cursing and praying. The more they resisted, the fiercer their paroxysms became. At last as if conscious that there was some terrifying mystery back of the disorder, they staggered from the stage, dragging the captain with them.

(TO BE CONTINUED.)

The next number will contain "Casting Out the Devil.

* * * * * *

Friendship Interpreted in Terms of God

As fields are made beautiful by flowers and homes made happy by children, so life is made fragrant by friendship. The spirit of friendship, like the spirit of God, is always with us, and is ever seeking to make life richer, purer, happier and more complete.

Some friendships are born while the kindly breezes of spring sing of hope to the drowsy buds and flowers. Others awaken as the warmth of God's love expresses itself in the summer heat. Again others find their friends in the maturity of life when the glory of the autumn sunsets is reflected by the ripening grain and the ruddy fruit. There are friends who discover each other in the chilly days of winter, when hope and success are only thought of in terms of yesterday. No matter at what season friendship comes it always brings new meaning to life.

Friends always have a common interest in life, and generally this is the dominant interest in their minds. Most men find their friends among those who pursue the same vocations. Farmers form friendships with farmers, lawyers with lawyers, carpenters with carpenters. Some find their friends among those who enjoy like pleasures. The yachtsman, the fisherman and the golfer understand this. Others find friends in those who have similar ambitions, and not a few in those who have experienced common sorrows. But the most royal friends are those who have found in each other a common spirit. They find themselves to be the complement of each other and interpret life in higher terms than of things which are seen and heard.

The story of the most exalted friendship of history is told in that brief phrase, "Abraham was the friend of God." The spirit of Jehovah found a home in the heart of Abraham and this unique friendship resulted. The Shepherd of the Stars and the herdsman of the plains were possessed of a common spirit which resulted in a sacred fellowship. And we, too, may become friends of God if we will but make room for His spirit in our hearts.

Happy is the man who can interpret friendship in terms of God.—*Watchman-Examiner.*

Editor's What Not

"Why Smitest Thou Me"

(John 18:23.)

HERE is nothing in human history that approaches the betrayal, arrest illegal trial, beastly abuse, cruel torture, and shameful murder of the Son of God. His enemies still survive. Were He to come again upon the same errand of mercy and blessing, He would receive the same vile and infamous treatment in the chief city of our land that he did in the chief city of His own land.

We gave seventeen years to the Methodist pastorate in five Churches in Greater New York. In one, the Church building was surrounded by *aliens; alien* in language, religion, (if that is the proper word to use), and sense of decency, law and order. We found the Church premises, popularly regarded as the loafing-place, and the playground, of those who did not attempt to conceal their purpose, which was to exhibit their hatred and abhorrence for the faith it represented. We submitted, until submission was regarded as cowardice. We summoned the policeman, related our experience, showed him the foul indecencies in words, and pictures, chalked on sidewalk, church steps, church doors, and buildings. We secured him a fairly numerous congregation in the street and on the side walk. He was indignant beyond words. He said to me: "If you will point your finger at the one or ones who did this, I will arrest them and their parents and give them a chance for a free ride to the Island." We replied: "Not this time, but the next." He agreed and dismissed the congregation with a stern warning of what was in store for the next offender.

All this came back in a flash as we cut out from the *Literary Digest,* the article, "Dropping the Old and New Testament." The pastor of the Church of The Messiah in explanation of his course said, "leaving Christ and Christianity out of its creed will put the Church abreast of the times." The only decent thing to do, is to drop the word Church. But a pastor who could preach in a so-called Christian, American Church, a Sermon, during the war, that the Huns selected as a leaflet to be dropped by an aeroplane over an American camp, to induce the soldiers to mutiny, for the sake of common decency, should place on his Church building, *Thor* instead of Christ.

"Thor was the impersonation of the disturbing and destructive agencies in the universe. The early missionaries in Norway, finding the faith in Thor too strong to be suddenly uprooted, tried to transfer many of his characteristics to their zealous, royal convert, St. Olaf; some of the monks of a later period, endeavoring to persuade the Northmen, that in Thor, their forefathers had worshipped the Christ, the strong and mighty Saviour of the oppressed, and that his mallet was the rude image of the cross." (*Encyclopedia Britannica.*)

Athens had an altar to the unknown God, why not in Manhattan a temple to Thor! That would be abreast of the Pagan times to which the Huns belong. The scheme would *for a time* draw, quite an audience of those willing "to spend their time in nothing else, but either to tell, or to hear some new thing." (Acts 17.21).

When Ex-President Taft, at the close of his presidential term, preached a farewell sermon in the Church which he attended in Washington, (of the same denomination as The Church of the ex-Messiah), he eulogized the denomination and expressed wonder that all Christians did not worship with them. We answered him in THE BIBLE CHAMPION by reciting the unsavory story of the stealing of over one hundred Orthodox Churches, with which to start the ex-president's denomination. We asked how a preacher in a stolen pulpit could preach from the text given by St. Paul: "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21.)

Suppose the Christian Church should muster the courage of her convictions,

what would happen? A multitude of millions would be aroused to defy the Court of Insolence and Indifference, and imitate Paul. When the high priest commanded Paul to be smitten on the mouth, Paul, the Unafraid, replied: "God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? (Acts 23:3.)"

That is only what every Roman Catholic, worthy of the name, would do and say, *and infinitely more*, were the pastor of the nameless Church to open a crusade in Manhattan against the Catholic Church. Thousands of Protestants would applaud the courage and devotion of which they are destitute themselves. The time is at hand, *and very near*, when all servants and worshippers of God regardless of creed or name must stand together in defence of Religion. There is no mistaking the attitude and purpose of so-called Modern Scholarship. It is, to discredit the Word of God, thereby securing the overthrow of the Church of God.

Escape From the Morass

Every thoughtful Methodist who faces the problem forced upon the world by the Hun Propaganda in the Schools of the World will welcome a way of escape from the Morass that is in our path. It is better to be shown a safer way than to be lifted out of the morass when fully in it. We have read everything in print within reach that would offer the faintest hope that there was no morass. Our steady going old Official *Advocate* has never indulged in scare-heads in the many years it has been our weekly monitor and instructor. It has had the habit, of laying stress on the way out of danger, rather than painting the peril with stage-scenery effect. The Editor of the *Presbyterian* in this number in Club section drops a hint that Methodists can afford to mull over. Suppose every Methodist School of Theology were to be imperiled as McCormick Seminary is! Suppose every school is stolen as Union Seminary was stolen! Could a greater disaster to the Denomination be imagined than to have no school of any grade safe for Methodist Students?

The *Christian Advocate* has been divinely inspired to suggest a way out so simple, and easy that it is Columbus and the egg repeated. As we give it in full in Club section in this number, we only briefly summarize: The Bishops for a century had oversight of the Course of Study. Its product in the century of Preachers, sane, sound, safe, is its irrefutable argument for continuance. We do not believe a single student could be found in the hundred years who went astray from Methodist Doctrine through a Methodist Bishop, School or text-book. When our young men tiring of Methodist pasture have been tempted to go foraging in outside fields they have sometimes become infected. But our infallible panacea for doubt—revival fire and holy living—have saved for helpful service all who were worth while.

Give the Bishops supervision—with reservations—cut out the text-book that does not speak the denominational shibboleth. We need not borrow Scholarship to Lecture, Teach, or Write. We create it. We can supply all our own demands from our own Tree of Knowledge. We do not have a Bishop, Professor, Editor, Author, who is not at home in a Revival. If a stray one should be found, who has let the inner fire expire, let him suspend all functions but one—*Fire-Up*. Then he can be trusted anywhere, all the time, at any job, for which he has qualification and fitness.

Bishop M'Connell, at the Inter-church Conference in New York, said:

"There was a meeting of the faculty of the Union Theological Seminary, and William Adams Brown made this proposition in the meeting of the faculty, that the faculty go before the board of trustees, not knowing anything about the funds and where they come from and ask those trustees to invest, only in institutions that were working from the standpoint of the largest social outlook and they would take their salary from the funds that came from concerns of that kind, even if it meant a substantial reduction in salary."

Suppose the faculty had said we will not accept any salary, that does not come from funds contributed to maintain the kind of biblical teaching we give! While we have no desire to go behind the record, Union, once Presbyterian, received large

funds for the teaching of the Scriptures in harmony with the faith of that body. It is claimed that it does not so teach, now.

The Courts have jurisdiction to supervise the action of trustees of religious corporations, and to require them to use and manage the property of the corporation, according to the rules and usages of the church or denomination to which the corporation belongs, and to restrain them from diverting the property held by them as trustees, or from using the revenues which come into their hands except for the support and maintenance of the church or denomiation to which they are attached.

Evolution of Elimination

THE excerpt from the *Literary Digest,* in this number, states that "The Protestant Episcopal Church may decide to drop the Old Testament readings from the regular church service and from the Sunday Schools . . . The plea for the omission at the Church Congress, was that "The Protestant Episcopal Church accepts the view that 'the Hebrew religion was not the only preparation for Christianity. These principles are assumed in the preaching, but we read Old Testament lessons which teach what in our sermons we deny or ignore.'"

It is to be expected that all Evangelical branches of the Church will be tainted more or less by the critical virus. It will be a source of deep regret to all Christians if the Protestant Episcopal Church shall become a Hun Annex. We turned to our files and found the first Number of the *Anglical Theological Review,* published by the Columbia University Press. One of the editors contributes an article on *The Morals of Israel.* He says some very kindly and complimentary things about the Old Testament. He announces that in his series of articles, "The Old Testament will be studied in the light of the very best modern critical results." We know what to expect. "In accordance with the generally accepted chronology of our Old Testament literature, we have used only those portions of the Old Testament which were most probably edited before 750 B.C. . . . Our sole source, then, has been Joshua, together with what corresponds in date to Joshua in Judges, I and II Samuel, and I and II Kings."

The Pentateuch has been ignored, which of course *drops* the Ten Commandments and all the rest of the Mosaic Laws touching Morals and Religion. What is left, save the results and memories or traditions of all the Mosaic period and those preceding.

We have no comment to make, save a suggestion that the Editor consult some law student, studying legal evidence. Ask him to tell the story of the Ancient Document, that requires nothing to maintain its statements but its own contents. Then it might be well to examine Judge Greenleaf's *Testimony of the Evangelists.* The Judge, the universally accepted authority on legal evidence in every civilized court in the world, gives as his legal opinion, that the Books of the Holy Scriptures are legal ancient documents, equivalent to depositions by their authors, accepted and accredited witnesses. "If it were the case of a claim to a franchise, and a copy of an ancient deed or charter were produced in support of the title, under parallel circumstances on which to presume its genuineness, no lawyer, it is believed, would venture to deny either its admissibility in evidence, or the satisfactory character of the proof."

Evolution of the Old Testament into the New, by elimination of all books or parts of books, not in accordance with the scientific theory to be established, recalls the Hun tactics of Hæckel, who stole the work of others, and tinkered it to maintain his own pretended discoveries. He was caught in the dirty business and dismissed from his chair in the Jena University. There would be a healthy bit of theological house-cleaning if every trickster who seeks to deceive after the Hun fashion were to be sent to Coventry for life, with an indelible mark, like Cain's; that might make known to all men, his peculiarly detestable offence.

No Church, with a historic record, like the Protestant Episcopal, will dishonor itself by becoming an ally of the Church of the Ex-Messiah, as the *Literary*

Digest associates them in its article. The time is not far away when it will not be popular to be known as one of the mob, who crowded about the Christ and smiting Him, cried, "Prophesy, who was it that smote Thee?" The common man will learn that all this cheap gabble boastfully named Modern Scholarship, is only a rag of the bedraggled skirts of the Hun Skeptic.

Scientific Orthodoxy

The Literary Digest not long since quoted Prof. John F. Woodhull, of Teachers College, New York, as saying under the above heading:

"If the word 'orthodoxy' had its original meaning of 'correct thinking', the two words scientific orthodoxy would be incongruous. But by usage the word orthodoxy has come to designate, not one who thinks correctly, but one who does not think at all; one who rests upon the authority of some one else; one who is a sheep. With this idea everything scientific is at variance."

He illustrated his *dictum* by relating incidents concerning, Galileo, Aristotle, Copernicus, Newton, Stahl and Priestley and deduced from their experiences that "facility in exegesis is characteristic of orthodoxy." The quotation concluded with the following, relating to Darwin:

"During the first half of the nineteenth century more than thirty 'heretics' brought forward evidence of the truth of the evolutionary theory. Chief among these was Charles Darwin, who gave what is now considered a complete and all-convincing demonstration. Cuvier in France, however, had opposed this doctrine. When, therefore, Mr. Darwin, near the close of his life, was proposed for membership in the French Academy, more than two-thirds of the members voted against him on the ground that 'Mr. Darwin's writings are not science, but a mass of assertions and absolutely gratuitous hypotheses, often evidently fallacious. This kind of publication and these theories are a bad example, which a body that respects itself cannot encourage.' Already Darwin had been elected to more than seventy scientific societies in every civilized country. The French Academy was largely composed of the followers of Cuvier. A very few years later the same academy elected Darwin to membership. Since meanwhile he had not changed, orthodoxy must have changed.

"Among scientists, as among the rest of mankind, the ninety and nine follow like sheep the authority of a master. Is it altogether honest to claim that we give the Doctor's degree as a prize for original research when candidates are led to think that the best way to pass the examinations of professors is to get on to their idiosyncracies and loyally subscribe to their particular hobbies? It would appear that the great business of a university is not to spread light, but to foster and protect orthodoxy. To this end its faculties are devoted to 'putting up the bars.'"

Dr. M'Pherson in *Crisis in Church and College*, quotes a letter from Shailer Matthews, D.D., Dean of the Divinity School, Chicago University. In answer to the question: "Have the students in your institution generally accepted as a fact the philosophy of Evolution?" Dr. Shailer answered:

"The probability is that the *more intelligent students* of the University have accepted the fact of *evolution* without committing themselves to any particular formulation as final. To do less than this would be to *stultify* themselves."

The unscientific scientist who labels his guesses or his dreams or his *inventions*, (a la Haeckel) FACT, would be too highly honored to be called a sheep. Another animal may be suggested by our readers possibly more fitting as an illustration. Ben Johnson, was not a very reverent chap, for he said, "The Devil is an ass, I do acknowledge it." The pseudo scientist who manipulates his pretended discoveries to discredit the Word of God, might be entitled to Paul's label attached to the Sorcerer, "Thou child of the Devil." We turn to Dr. M'Pherson for help and he says:

"As early as 1889, Professor Virchow, of Berlin, admittedly the ablest anthropologist of modern times, when summing up the results of investigation of this subject by himself and other leading scientists, covering a period of twenty years, declared: 'In vain have the links which should bind man to the monkey been sought. The so-called proanthropos, who should exhibit this link has not been found. No really learned man asserts that he has seen him.....Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of.' Later the same authority declared: 'The middle link has not been found and never will be.'"

We will add another testimony from other scientific scientists in other numbers. Possibly Dr. Townsend's marvelous articles have already stablished our readers so they will not "stultify" themselves by declaring themselves as Haeckel did, "a descendent of *Pithecanthropus Erectus*."

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ST. MATTHEW, 5.

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;	A. D. 31.
	k Is. 9. 1, 2. *l* Is. 42. 7. Luke 2. 32. *m* Mark 1. 14.

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